CATO CONSTRVED,

Or

Catos precepts, with *a familiar and easie interpretation*. First done in Laten *and Frenche by Maturinus Corderius*, and now newlie englished, to the comforte of all young Scholers.

* *
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¶ IMPRINTED AT LONDON For *Andrewe Maunsell* in Poules Churche-yarde, at the signe of the Parret.

1577.

VIII
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The Printer to the *frendly Reader.*

He occasions that moued that famous Schoolemayster *Maturinus Corderius*, to make this familiar interpretation vpon Catos precepts was, for that they were approued of most men, and thought very necessarie to bee taught, and also forbecause euery where euen at the first, this Booke is receiued into schooles: and for that by experiẽce he did perceiue that his scholers through ignorannce in writyng erred, and through negligence were forgetfull, and for lacke of readie instruction learned much and profited little, so that when the scholer should come to repetition, the maister should haue more labour to correct, then he had before to teache.

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good allowyng of the same, by that learned Printer *Robertus Stephanus*, and also the translations of this Booke into diuers languages, whiche occasioned mee (for that our Englishe youth should not want those aydes, whiche forreine countries haue, for the easier obtaynyng of the Laten tongue) to cause this booke also to be made Englishe.

But paraduenture some will say, if the scholler haue his Lesson construed and englished to hym in his booke, what shall he doe at schoole? To theim I aunswere, (who I thinke are afrayd that scholers should haue too muche for their money) that after he hath learned perfectly *ad vnguem* his construction, thā he shall pars it as perfectly, whiche I am of opinion he will not be able to doe at the first, without this help. For first, to a yong scholer the readyng of the Laten tongue is hard, construyng harder, and parsyng hardest, so that by this helpe, the yong scholer shalbe able to reade, interprete, cōstrue, and parse his lesson well, wheras the most part of scholers (I meane in their firste booke they learne) doe neither reade well, construe aright, nor be able to parse one worde of their Lesson.

And thus much I haue thought good to say vnder correction of good scholemaisters, which I thinke will bee content to bee eased of some

of

of their paynes, and gladde to bryng forwarde their scholers in learnyng. And that learnyng may increase in all, to the glory of God, and profite of our Englishe common weale, God graunte.

A. M. E N.

*.iii.

Richard metcalfe owith this book 1587.

MATVRINVS CORDERIVS ROBERTO STEPHANO TYPOGRAPHO. S. D.

*

DICTAVI *anno ſuperiore noſtris in re literaria tyrunculis quaſdam pueriles nugas, hoc eſt, Latinam & Gallicam interpretationem in diſticha illa de moribus, quæ nomine Catonis inſcribũtur. Quam rem equidem nunquam feciſſem, niſi moribus pridem receptum eſſe viderem, vt libellus ille pueris ad literarum tyrocinium accedentibus vbique ſtatim ab initio proponatur. Et certè hunc morem egomet quoque non omnino damnandum cenſeo: præſertim cùm id opuſculum iudicio dictiſſimorum ſemper probatum ſit. Fore autem ſperabam vt ſemel dictauiſſe, duntaxat in noſtro gymnaſio, ſatis eſſet: pueríque ipſi gradatim aſcendentes, alij ex alijs quaſi per manus acciperent. Verùm eò rediſſe rem video, vt crebra deſcriptione iam penè omnia deprauata ſint: dum pueri partim neſcientes ſcribere, partim id facientes oſcitanter, vix vnum verbum integrè ſcriptum*

ptum relinquunt: ita vt, cùm ad prælectionem ventum fuerit, multò plus operæ sumendum sit in emendando, quàm in dictãdo poneretur. Itaq; visus sum non paruum compendium laboris facturus, si rem totam cursim recognitam semel potius artificio vestro exarandum curarem: cùm præsertim ipsi discipuli nostri nihil magis in votis habere viderentur. Opusculum igitur ad te missum, ea lege tibi cõmitto, vt si amicis adhibitis in consilium, videbis in rem puerorum tuámque fore, charactheribus tuis diligenter (vt soles) excudas: sin minus, omnino supprimas in perpetuũ. Nec verò dubito, quin me, si opusculum ediderís, complures risuri sint: sed eiusmodi irrisores ne pili quidem facio: modò ea re sperem consultum iri pueris: quorum vtilitati sic me prorsus addixi, vt eorum gratia me ad infima quæque demittere nihil omnino verear. In ea autem ipsa interpretatiuncula ita secutus sum doctissima Erasmi scholia, vt ab eorum sensu non nisi rarissimè discesserim. Antiquam certè lectionem, quoad fieri potuit, defendendam putaui: quam ille multis in locis immutauerat. Præposui singulas ferè distichis quasdam velut epitomas: non illas quidẽ vt carmini, quo nihil breuius, adderem cõpendium: sed vt carminis ipsius sensum pueri statim complecterẽtur facilius. Ideo autem non vbique apposui, quòd eas sententias aut parum Christianè pias, aut minus exquisitas, aut pro ingeniolorum captu difficiliores esse iudicaui.

ui. Adieci ad finem operis aliquot dicta ſapientum breuiſſima: propterea quòd nec minus digna ſcitu videbantur: & res omnino eſt eiuſdem argumenti. Sed iam video te corrugare frontem, quod verboſiore de meis nugis epiſtola tuas alioqui vrgentiſſimas occupationes tandiu remorari pergam. Vale igitur: & labore tuo (quod facis) præſentibus ac poſteris ſemper conſule. Nouioduni ad Ligerim, poſtridie Liberalium.

M. D. XXXIIII.

PRÆFATIO

CVM BREVISSIMIS CITRA CARMEN PRÆCEPTIS.

CVm animaduérterem quàm plúrimos hómines erráre gráuiter in via morum: succurréndum, & consuléndum opinióni eórum existimaui: máxime vt glorióse viúerent, & honórem contíngerent.

Constructionis explicatio.

Cùm animaduerterem] *quoniam ego videbam*, Because I did perceiue.

Quàm plurimos homines] Very many men.

Errare] *peccare*, to offende.

Grauiter] *vehementer*, greatly.

In via morum] *in rectè viuendi ratione*. In the order of well liuyng.

[*Sub. ego*] existimaui] *visum est mihi*, I thought good.

Succurrendum & consulendum] *subueniendum & prouidendum: sub.* (*esse.*) to prouide, and

haue regard vnto,

Opinioni] *errori.*

Eorum] *hominum scilicet errantium.* The opinion, errour and folly of thase men, erronious men.

Maximè] *præcipuè verò id existimani faciendum esse,* chiefly, and especially I thought that conuenient to be done.

Vt] *sub. (illi.)*

Viuerent glorioſè] *hoc est, vt vitam ageret gloria dignam, id est, maximè laudabilem,* to the ende that they might liue a commendable life.

Et [*sub. vt illi*] contingerent honorem] *ad honorem peruenirent,* and that thei might atteyne vnto honour in this worlde.

Nunc te fili chariſsime docebo, quo pacto mores ánimi tui compónas.

Conſtructionis explicatio.

Nunc] *agè igitur.*

O fili chariſſime] Now, therefore (my deere ſoonne)

[*Sub. ego*] docebo te] *erudiam te,* I will inſtruct thee.

Quo pacto [*quo modo,* by what meane.

[*Sup. tu*] componas] *poſſis cõponere,* thou mayſt be able well to ſet in order, and diſpoſe.

Mores

Mores]the maners

Animi tui]*anima tua*, of thy ſoule and mynde.

Hoc eſt, docebo te bene viuendi rationem: I will teache thee the trade of good and vertuous liuyng.

Igitur mea præcépta ita légito, vt intélligas. Légere enim, & non intelligere, negligere eſt.

Conſtructionis explicatio.

Igitur.]*ergo*, therefore.

Legito]*Sub tu.* Read thou.

Mea præcépta]my leſſons and inſtructions.

Ita, *ſic*, in ſuche ſorte.

Vt[*ſup. tu*] intelligas]*intelligere poſſis* (*ſub, eá*) that thou mayſt vnderſtand theym.

Legere enim]*ſub.* (*aliquid*) Becauſe to reade any thyng,

Et non intelligere]*ſub illud*]and not to vnderſtande the ſame,

Eſt negligere]*quaſi non curare*, is as muche as not to regard it.

Itaque Deo ſupplica.

Conſtructionis explicatio.

Itaque]*igitur vt ad rem veniam*, Therefore, to come to the purpoſe.

Supplica[*ſub tu.*]Deo]*Deum ſuppliciter precare.*

care. Pray to God humbly and with great reuerence.

Parentes ama.

Loue entirely thy father and thy mother.

Constructionis explicatio.

Ama [*sub. tu*] *vehementer dilige* [*sub. tu*] Loue thou with an earnest zeale and affection.

Parentes] *Patrem & Matrem*, thy father and thy mother: *Obseruando scilicet, & obsequendo & iuuando*: that is to say, in honouryng them, in obeing & succouryng them.

Cognatos cole.

Liue thou in loue and concorde with thy kinsfolke.

Constructionis explicatio.

Cole [*sup. tu*] cognatos. *viue in gratia cum cognatis*. Liue thou in the fauour and loue of thy kinsfolke, that is to say, with theym of thy parentage, that is to say, in doing that that is acceptable to their pleasure, and in keppng and frequentyng their company.

Magistrum metue.

Feare with reuerence thy gouernour.

Constructionis explicatio.

Metue] *sub. tu*] *reuerere*, Haue ȳ in reuerence.

Magistrum] *præceptorem tuum*, thy maister or teacher.

teacher.

Datum ſerua.

Kepe thou ſauſe that which is committed to thy charge.

Conſtructionis explicatio.

Serua [*ſub. tu*] *Diligenter cuſtodi*, keepe thou circumſpectly,

Datum] *rem commiſſam tibi*, a thing committed to thy charge.

Foro te para.

Hoc eſt ad forenſes actiones ne imparatus accedas. Come not to pleade any matter in Lawe except thou be well inſtructed what to ſaye.

Conſtructionis explicatio.

Para [*ſub. tu*] te foro] *para teipſum ad forum* (*ſub. iudiciale*) Make thy ſelfe ready, and prepare thy ſelfe well to pleade. *Hoc eſt, cauſam acturus præmeditare diligenter quid ſis dicturus*. When thou goeſt to pleade any matter, conſider diligently what thou haſt to ſay.

Cum bonis ambula.

Keepe company with good men.

Conſtructionis explicatio.

Ambula [*ſub. tu*] *verſare*, Be thou cõuerſant

Cum bonis [*sup. hominibus*] with good or wel disposed men. With men of godly and vertuous disposition.

Antè quàm vocêris, ad consilium ne accesseris.

Thrust not thy selfe foorth to heare the secretes of other men, if thou be not called.

Constructionis explicatio.

[*Sup. tu*] Ne accesseris] *ne accedas.* Come not
Ad consilium. [*sub alienum.*] to the secret of an other man.
Antè, quàm [*sub. tu*] voceris] *accersaris* (*sub. ad illud*) before thou be called.

Mundus esto.

Kepe thy self clẽly. That is, be no slouanist.

Constructionis explicatio.

Esto [*sub. tu*] mundus] *serua munditiem.* Bee thou cleane, that is, keepe clendlinesse and honestie.

Saluta libenter.

Salute thou willingly, & w̃ a good harte.

Constructionis explicatio.

Saluta [*sup. tu.* Salute thou.
Libenter. With a harty good will.

Maiori cede.

Hoc est, ne contendas cum potentiore.

Strine

Striue not thou with hym that is mighʼ tier then thy self.

Constructionis explicatio.

Cede [*sub. tu*] *obtempera.* Giue thou place
Maiori] *potentiori (sub. homini)* to a man that is of greater puissaunce, and mightier thã thou art.

Minóri parce.

Spare, & be fauourable to thine inferiour.

Constructionis explicatio.

Parce [*sub. tu*] minori *(sub. homini)* Shewe thou fauour to thyne inferiour, that is to say, be not rigourous vnto hym.

Rem tuam custodi.

Constructionis explicatio.

Custodi [*sub. tu*] *conserua.* keepe thou circumspectly.
Tuam rem] *tua bona.* Thy goodes. *Hoc est, ne sis prodigus.* Be not delited in prodigality.

Verecundiam serua.

Keepe well thyne honour and chastitie.

Constructionis explicatio.

Serua [*sub. tu*] *retine.* keepe thou vndefiled.
Verecundiam] *pudorem.* Thy chastity and honour. That is, Let not thy body commit any vilany.

Diligéntiam ádhibe.

Use carefull heede about thyne affaires.

Constructionis explicatio.

Adhibe[*sup.tu*]diligentiam(*sub.in rebus agendis*)Haue good regard and bee diligent in thine affaires. That is. Be not negligent or careleſſe.

Libros lege : quos légeris meménto.

See that thou reade bookes, and remember well that which thou haſt read.

Constructionis explicatio.

Lege[*sub.tu*]*fac vt legas.* See that thou read

Libros. bookes.

Svp. &]memento[*sub. tu*)*memoriæ manda.*

Commit thou to thy memory(*sup.eos*)quos (*sub.tu*)legeris. thoſe which thou haſt read.

Familiam cura.

Prouide or be carefull for thy houſhold.

Constructionis explicatio.

Cura [*sub.tu*] familiam (*sub.tuam*) Care for thy houſhold, that is to ſay. To gouerne well thy traine, thy houſe, & thy houſholde.

Blandus eſto.

Be courteous to all men.

Constructionis explicatio.

Eſto [*sub.tu.* Be thou.

Blandus

Blandus] *comis.* gentle, milde, courteous [*Sub. in congreſſu*] in meetyng with people.

Iráſci ab re noli.

Be not diſpleaſed without a greate and weighty cauſe.

Conſtructionis explicatio.

Noli [*ſub. tu*] iraſci] *caue iraſcaris.* Take hede that thou be not moued to wrath.

Ab re] *ſine iuſta cauſa*, without a iuſt cauſe.

Néminem irríſeris.

Mocke no body.

Conſtructionis explicatio.

[*Sup. tu*] Irriſeris neminem] *noli irrideri aliquem.* Thou muſte not laugh any bodye to ſcorne.

Mútuum dato: Cui des vidéto.

Lend vpon credite, but take heede to whō.

Conſtructionis explicatio.

Dato (*ſup. tu*) mutuum] *da mutuo.* Lend thou on credit. [*ſup. ſed*] videto [*ſup. tu*] Cui des] *Diligenter conſidera qualis ſit ille cui dabis.* [*ſub. mutuum*] But conſider well to whom thou doeſt deliuer vpon credite.

Judicio adeſto.

Defend thy freindes in iudgement.

Conſtructionis explicatio.

Adesto [*sup. tu*] iudicio (*sub. amicorum*) *id est amicos in iudicio defende*. Ayde and defende thy freindes in iudgement.

Conuiuare rarò.

Make feastes and banquets seldome. Let banquets be rare, for makyng purse bare.

Constructionis explicatio.

Conuiuare [*sub. tu*] *age conuiuia*, Make thou feastes,

Rarò, seldome. Long distaunt, not euery day.

Quod satis est dormi.

Slepe no more then nature requires, slepe not so much as thou canst: but as muche as nature requireth.

Constructionis explicatio.

Dormi [*sub. tu*] Sleepe thou

Quod satis est] *quantũ sufficit naturæ*, as much as suffiseth nature. *Hoc est, ne somno deditus esto*. Be not giuen to muche sleepe.

Iusiurandum serua.

Keepe well thine othe.

Constructionis explicatio.

Serua [*sub. tu*] *obserua*. Keep thou inuiolable

Iusiurandum [*sub. tuum*] Thy othe. *Hoc est, præsta quod iuraueris nisi malum fuerit*. Performe that which thou hast sworne (that is

to

to say) thy promise made by othe if it bee no wickednesse.

Vino te tempera.

Drinke wine soberly.

Constructionis explicatio.

Tempera [*sub. tu*] te vino. Moderate thy self with wine: that is. Use temperaunce in drinkyng wine.

Pugna pro patria.

Fight in defence of thy countrie.

Constructionis explicatio.

Pugna] *sub. tu.* Fight thou

Pro patria [*sub. tua*] *id est pro defensione tuæ patriæ.* In the defence and saufegard of thy countrie.

Nil temerè crediderís.

Be not light of belief.

Constructionis explicatio.

Nil] *ne aliquid.*

(*Sub. tu*) *ne* credideris] *ne credas.* Thou must not beleue, *aliquid*, any thyng.

Temerè, vnaduisedly, vndiscretely, rashely. *Hoc est, credulus esse cave.* Take heede of credulity or light and rashe beeleuyng all that one saieth.

Tu te consule.

Take

Take counſaile of thy ſelfe.

Conſtructionis explicatio.

Conſule [*ſub.*tu] tc. *Adhibe teipſum in conſilium: hoc eſt, à teipſo conſilium pete, & tecum delibera, quid expediat.* Aſke thou counſell of thy ſelfe, that is, conſider, and take aduiſement with thyne owne ſelfe, what is expedient to be done.

Meretricem fuge: Literas diſce.

Eſchewe the company of an Harlot: and addict thy ſelf to learnyng.

Conſtructionis explicatio.

Fuge [*ſub tu*] meretricem. *Cum meretrice nerem habueris.* Keepe thou no reſorte, nor familiar acquaintaunce with an harlot.

[*Sub.ſed*] diſce [*ſub.tu*] literas] *da operam literis.* But ſpend thy labour in learnyng.

Nil mentire debes.

Thou muſt not lie at all.

Nil] *in nulla re.*

[*Sub.tu*] debes mentiri. Thou oughteſt not to lie in any maner cauſe or matter.

Bonis benefacito.

Deale well with good men.

Conſtructionis explicatio.

Benefacito [*ſub.tu*] *beneficium preſta.* Doe good,

good, or pleasure.

Bonis [*sub. hominibus*] to good men. *Hoc est, dignis & benemeritis.* To theym that are worthy & haue deserued well at thy hande.

ADMONITIO. An aduertisement.

Bonis benefacito] *imò omnibus. Nã propter deũ nõ modò bonis, & gratis, & amicis: sed etiã malis & ingratis & inimicis benefaciendum est. Vt simus filij patris illius nostri cœlestis, qui solem suũ oriri facit super bonos & malos, & pluit super iustos & iniustos.*

Because, for gods sake we must doo good, not onely to good people, and to them that be thankeful and to our freindes: But also to the wicked and vnthankefull people, and to our enimies, to thentent we may be the trew children of our good heauenly father. Who causeth his Sunne to shine both vppon the good & wicked people. And geueth his raine both to the Iuste and vniuste.

Maledicus ne esto.

Be thou no slaunderer, nor backebiter.

Constructionis explicatio.

Ne esto [*sub. tu*] *ne sis.* Bee thou not,

Maledicus] *conuitiator, aut obtrectator*, a detractor, an ill speaker, or ill reporter.

Existimationem retine.

Keepe

Kepe well thy good estimation.

Constructionis explicatio.

Retine[*sub.tu*]*conserua,& tuere*, kepe and preserue,

Existimationem] *bonam de te hominum opinionem*, the good opinion that men haue of thee, that is to saie, see and take heede alwaies that thou get a good reputation among all men.

Æquum iudica.

Giue righteous iudgement.

Iudica[*sub.tu*] Judge thou

Æquum an equall and iuste thyng, *hoc est ad equitatem iudica, non ad lucrum aut gratiã*, that is to saie, Judge thou accordyng to iustice, and not for gaine, or fauour.

Parentes patientia vince.

Suffer thy father and thy mother, untill thou haste gained their fauour, that is to saie, cõstrain thy self to suffer thy parẽtes, that thei deale not rigorously with thee.

Constructionis explicatio.

Vince[*sub.tu*]*fac vincas*, See thou winne

Parentes[*sub.tuos*]*id est, patrem & matrẽ*, thy father and thy mother,

Patientia] *per tolerantiam*, with pacience and forbearyng, *hoc est, si parentes habes austeriores*

riores, fac vt per patientiam reddas eos mitiores, & faciliores. If thy father and mother bee rough and seuere to thee, see that with patience thou make them more milde and fauourable to thee.

Beneficij accepti memor esto.

Printe in thy memorie a benefite, which thou hast receiued.

Constructionis explicatio.

Esto [*sub. tu*] *fac vt sis*, See that thou bee
Memor, mynd full
Beneficij, of a benefite
Accepti] *quod ab alio acceperis*, whiche thou hast receiued of an other. *Hoc est, ne sis ingratus*, bee thou not vnthankfull, and forgetfull.

Ad prætorium stato.

Sub (vt illic discas.)

Frequent often the place where the lawe is debated, to learne there.

Constructionis explicatio.

Stato [*sub. tu*] ad prætorium, *frequens esto in foro iudiciali.* Resorte thou often to the Iudgement place, to get knowledge there.

Consultus esto.

Bee thou prudente and circumspecte in thyne

thyne affaires.

Constructionis explicatio.

Esto [*sub. tu*] Bee thou

Consultus] *Prudens & circumspectus in rebus agendis* wise and discret in thy businesses.

Utere virtute.

Use vertue: that is to saie, bee thou vertuous in thy woorkes.

Constructionis explicatio.

Vtere [*sub. tu*] Use thou

Virtute] vertue, *Id est, studiosè age omnia*, doe thou all thynges vertuously.

Iracundiam tempera.

Moderate thyne anger: that is to saie, vse modestie and sobrenesse when thou art angrie.

Constructionis explicatio.

Tempera [*sub. tu*] *moderare*. Moderate thou

Iracundiam [*sub. tuam*] thyne angre & wrath.

Trocho lude: Aleas fuge.

Make disporte, or finde thou passyme at some small game, and eschewe all games of hazard, as dice and cardes.

Constructionis explicatio.

Lude [*sub. tu.*] Finde thou passime

Trocho] *turbine*, with a Top.

Sub.

[*Sub.&*] Fuge [*sub. tu*] And eschewe thou Aleas. Dice, all games of hazard.

ADMONITIO. An aduertisement.

Per trochum hîc intellige omnem ludum puerilem non vetitum. By the Top is here meant any little game or pastime that children vse. Whiche is not forbidden.

Nihil ex arbitrio virium feceris.

Thou must doe nothyng accordyng to the iudgement of power or strength. That is, doe not whatsoeuer thou art able, but onely that whiche is lawfull and agreing to reason.

Constructionis explicatio.

[*Sub. tu*] feceris nihil. *Cane facias aliquid.* Take thou heede least thou do any thyng

Ex arbitrio virium [*sub. tuarum*] *id est, secundum vires tuas,* accordyng to thy puissance and strength. *Hoc est. Non debes quantum potes facere: sed quantũ licet.* Thou oughtest not at al times to do whatsoeuer thou art able: but onely that which is lawfull.

Minorem te non contempseris.

Disdaine not thyne inferiour.

Constructionis explicatio.

[*Sub. tu*] ne contempseris] *ne fastidias.* De-

ſpiſe thou not

Minorem] *inferiorem (ſub. hominem)*

Te] *quàm tu ſis.* hym that is moze baſe then thou art: *Vt ſcientia, aut genere, aut vitæ cõditione.* As in knowledge, birth, oz ſtate.

Aliena concupiſcere noli.

Deſire thou not an other bodies goods.

Conſtructionis explicatio.

Noli [*ſub. tu*] concupiſcere. Couet thou not

Aliena] *res alienas.* the goodes of other men.

Hoc eſt, tuo contentus eſto Be thou content with thine owne. *Vnde illud. Aliena bona nihil ad te pertinent.* Thou haſt no right to other mens goods.

Coniugem ama.

Loue thy wife.

Ama [*ſub. tu*] Loue and cheriſh thou

Coniugem [*ſub. tuam*] *vxorem tuam.* thy wife. *Hoc eſt, contentus ſis vxore tua, nec alienam concupiſcas:* Content thy ſelfe with her that thou haſt married, and deſier not an othar mans wife.

Liberos erudi.

Inſtruct, oz cauſe thy childzen to bee inſtructed.

Conſtructionis explicatio.

Erudi

Erudi [*ſub. tu*] *inſtitue & caſtiga.* Inſtruct or chaſten

Liberos [*ſub. tuos*] *id eſt prolẽ tuã.* thy children.

Pátere legem quam ipſe tuleris.

Suffer or abyde thou the ſame law which thou haſt ordeined for other.

Conſtructionis explicatio.

Patere [*ſub. tu*] Suffer thou

Legem [*ſub. eam*] *id eſt idem pactum & conditionem,* the ſame rule, couenaunt or cõditiõ

Quam ipſe [*tuipſe*] whiche thou thy ſelf

Tuleris [*ſub. alijs*] haſt ordeined for other men.

Hoc eſt. Nihil alijs debes imponere, quod ipſe pati nolis. Thou oughteſt not to bynde other men to that whiche thou thy ſelfe wouldſt not bee content to endure.

Pauca in conuiuio loquere.

Speake little at the table.

Conſtructionis explicatio.

Loquere [*ſub. tu*] pauca] *parum* . Speake thou little

In conuiuio. at a banquet.

Illud ſtude quod iuſtum eſt.

Couet thou that whiche is lawfull & iuſt.

Conſtructionis explicatio.

Stude [*ſub. tu*] *appete,* deſire thou

Illud quod iuſtum eſt] *rectum, & honeſtum*, that whiche is lawfull and honeſt. *Hoc eſt, ne quid turpe cupias.* Thou mayſte not ſet thy delight vpon any thyng that is vile or diſhoneſt.

Libenter ferto amorem.

Receiue thou willingly the loue of other folke.

Conſtructionis explicatio.

Ferto [*ſub. tu*] Haue, or take thou
Libenter] with a good will, or gladly
Amorem [*ſub aliorum ergà te*] the frendſhip of other men towards thee. *Hoc eſt, libenter patere te abs quolibet amari.* Be thou content willingly, that all men ſhould loue thee, that is to ſaye, refuſe the good will of no man.

Finis præceptorum breuiſſimorum extra carmen.

DIST.

DISTICHORVM DE MORIBVS LIBER I.

EPITOME.

¶ Pura mente colendus est DEVS. God must be serued with a pure spirite, that is to say, with an affection void of filthines & sinne.

SI Deus est ánimus, nobis vt cármina dicunt:
Hic tibi præcipuè sit pura mente coléndus.

ORDO ET DECLARATIO CARMINIS.

Si] *quoniam*, Because or seeyng that
Deus est animus, God is a spirituall thyng
Vt] *sicut*, euen as
Carmina] *vaticinia*, Prophecies
Dicunt nobis] *testantur nobis*, doo specifie vnto vs.
Hic] *pro is, scz. Deus*. He (that is to wit) God,
Sit colendus] *pro est colendus: id est coli debet*.
Must bee honoured worshipped and serued
Tibi] *pro à te*, of thee,

Præcipuè, chiefly

Pura mente] *puritate mentis*, with ſincerities and purenes of the ſoule and Spirite.

EPITOME.

¶ Ne ſomno indulgeto. Set not thy pleaſure and delight on to much ſleepe.

Plus vígila ſemper: nec ſomno déditus eſto.

Nam diutúrna quies vítijs aliménta miniſtrat.

Hoc eſt, Somnus longior eſt vitiorum fomes, To muche ſleepe is the nouriſher of vices.

ORDO ET DECLARATIO CARMINIS.

Vigila [*ſub. tu*] Watch thou

Semper] *omni tempore*, alway

Plus] *maiorem temporis partem*, the greater parte of tyme,

Nec eſto] *& ne ſis*, and be thou not

Deditus] altogether giuen, or addicted

Somno] to ſleepe.

Nam quies] *requies (ſub. corporis.* For the reſt of the body

Diuturna] *longioris temporis.* which cõtinueth to long tyme

Míniſtrat

Miniſtrat] *præbet.* doth miniſter and giue
Alimenta] *nutrimenta.* nouriſhment
Vitijs] *peccatis.* to vices and ſynnes. That is to ſaye, it feedeth and nouriſheth the bodye in ſynne.

EPITOME.

¶ Taciturnitas, virtus eſt præcipua. Taciturnity is a ſinguler vertue, that is to ſay, to refraine the tongue from ſpeaking to much.

Virtutem primam eſſe puta, compeſcere linguam.

Proximus ille Deo, qui ſcit ratione tacere.

ORDO ET DECLAR. CAR.

Puta [*ſub. tu*] *exiſtima.* Eſteeme and thinke thou
Compeſcere linguam] *frænare & cohibere linguam*, to bridle and hold backe the tongue from to much ſpeakyng
Eſſe primam virtutem] *præcipuam*, to be a ſinguler vertue.
[*Sub. Nam*] ille [*ſub. homo*] For that man
[*Sub. eſt*] proximus] *ſimillimus.* is verie like
Deo] *diuinæ prudentiæ.* to deuine wiſedome
Qui] *homo ſcz.* which

Scit tacere] hath the ſkill to keepe ſilence
Ratione] *prudentia.* with diſcretion, that is to ſay, with prudence.

Sperne repugnándo tibi tu contrarius eſſe.

Conueniet nulli, qui ſecũ diſſidet ipſe.

He that diſagreeth with himſelfe, will not agree with other men.

ORDO, ET DECLAR. CARM.

Sperne [*ſub. tu*] eſſe. Eſchewe thou to be
Tu] *pro ipſe:* thyne owne ſelfe
Contrarius. repugnant or contrary
Tibi. to thy ſelfe, againſt thy ſelfe
Repugnando. with ſtriuyng or contendyng.
[*Sub. ille*] euen he, the ſame man
Nulli] *pro non & vlli.*
Non conueniet: will not agree
Vlli] *cum aliquo.* with any body,
Qui ipſe diſſidet ſecum. which is at variaunce with himſelfe.

ADMONITIO. An aduertiſement.

Sperne repugnãdo &c.] *Senſus eſt. Noli tibiipſi repugnare, ſiue eſſe tibi contrarius. Quaſi dicat. Caue ne pugnent inter ſe mores tui.*

Be not contrary to thy ſelfe, that is to ſay, take heede that thy conditions and ſtate, and manners

manners of liuyng bee not repugnaunt one to an other.

EPITOME.

¶Malè de alijs iudicans, teipſum inſpice. When thou iudgeſt ill of other men, looke well to thy ſelfe.

Si vitam inſpícias hóminum, ſi denique mores:
Cùm culpes álios, nemo ſine crímine viuit.

None is without fault.

ORDO, ET DECLAR. CARM.

Si [*ſub. tu*] inſpicias. If thou marke & behold
V. tam, ſi denique [*pro atque*] mores, the life and conditions hominum, of men, *id eſt, omnium hominum* of all men.
Cùm [*ſub. tu*] culpes] *quamuis vituperes*, although thou blame and finde fault with
Alios [*ſub. homines*] other men.
Nemo viuit ſine crimine] *hoc eſt, nemo eſt ſine aliquo vitio, reprehenſione digno*. There is no man liuyng without ſome faulte or blame. *Quaſi dicat. Si nemo caret vitio, quomodo tu, qui aliam vitam carpis, te immunem putas?* As though he ſaied, if no man liue without

without fault, how doest thou whiche blamest in an other mans life, thinke thy self cleare?

ADMONITIO. An aduertisement.

Si denique mores] (*Denique*) *hoc loco est aduerbium expletiuum: quia tantùm ponitur causa metri*, for it serues for nothyng els, but to fill vp the verse.

EPITOME.

¶ Nocitura ne retine, licet ea vehemẽter ames. Esteme thou not those thynges, whiche maie hurte or hinder thee, although thou loue them entierly.

Quæ nocitura tenes, quamuis sint cha ra, relinque.

Vtilitas opibus præponi tẽpore debet.

Wee ought in tyme and place, to regarde and esteme more, onely that whiche is necessarie, then the superfluitie, whiche serues for nothyng at all.

ORDO, ET DECLA. CARMINIS.

Relinque [*sub. tu.*] *omitte*. Putte thou awaie frõ thee (*Sub ea*) quæ tenes, *certo scis*, those thynges, whiche thou knowest assuredly.

Nocitura [*sub. esse tibi*] will hurte, dammage, and dispro fite thee.

Quamuis

Quamuis [*sub. ea.*]

Sint chara TIBI.] *Licet ea vehementer ames.*] Albeeit theſame thynges bee pleaſaunt to thee, and although thou loue them exceadyngly.

[*Sub. nam*] vtilitas] *vſus rei vtilis, & cõmodæ,* For the vſe of a thyng, which is neceſſarie and commodious vnto vs,

Debet præponi] *præferri debet.* ought to bee preferred

Opibus] *opulentiæ rerum.* before great aboundance of goodes,

Tempore] *cùm tempus poſtulat.* when tyme requires.

ADMONITIO.

Quæ nocitura tenes &c.] *Nam ſtultum eſt ſeruare quod nocere poſſit. Vnde & nautæ in periculo naufragij merces aliquas, & partem penoris in mare abijciunt, ad exonerandam nauim, vt & ſe & ipſam nauim ſeruare poſſint.*

ALIA ADMONITIO.

Vtilitas opibus, &c.] *Hoc eſt, nõnunquam relinquendum eſt aliquid de opulẽtia, vt ſalua maneat vtilitas: id eſt vſus rerum, quibus carere non poſſumus. Non enim nocet vſus ille neceſſarius, ſed plerunque ipſa opulentia. Vnde & multos legimus propter opes ſuas a principibus*

aut

aut proscriptos, aut necatos, quo iure, quaque iniuria. Quinetiam in ipsa paupertate interdum aliquid cedendum est, vt catera seruare possis. Exempli gratia: pauper habet prædiolum à potentiore cupitum, qui petit sibi illud vendi: Si denegarit pauper, fortasse litibus & calumnijs tandem à diuite opprimetur.

EPITOME.

¶ Deponenda est interdum seueritas. Some tyme wee must laie a side from vs rigour, and sharpnesse in dealyng, that is to saie, we must not alwaies be straite to deale w̄.

Constans & lenis, sicut res postulat esto.

Tempóribus mores sapiens sine crimine mutat.

Pro tempore mutari mores possunt. *Hoc est, ad conditionem temporis accommodari.* Accordyng to the tyme a man maie sometymes chaunge his maners and conditions of liuyng, that is to saie, gouerne hym self accordyng to tyme.

ORDO, ET DECLAR. CARM.

Esto [*sub. tu*] constans & lenis] *modo seuerus, modo placidus.* Bee thou sometyme sharpe and

and ſeuere, ſometyme meeke and gentle.

Sicut res] euen as the cauſe, or matter

Poſtulat] *exigit.* doeth require, or demaunde.

[*Sub, nam*] Sapiens mutat] *vir prudẽs.* A wiſe man chaungeth.

Temporibus] *pro temporum conditione.* accordyng to the qualitie of the tyme

Mores [*ſub. ſuos*] his conditions

Sine crimine] *ſine culpa, aut reprehẽſione,* without any offence, blame or reproche.

EPITOME.

Ne fidem habeas vxori tuæ querenti de ſeruis tuis. Giue not credite alwaies to thy wife, when ſhe makes complaint to thee of thy ſeruauntes.

Nil temere vxori de ſeruis crede querenti.

Sæpe etenim mulier, quem coniunx diligit, odit.

ORDO, ET DECLAR. CARM.

Nil credas [*ſub. tu.*] *ne credas aliquid.* Take thou heede, that thou beleue not at all

Temerè] raſhely, or vnaduiſedly

Vxori [*ſub. tuæ*] thy wife,

Quærenti [*ſub. apud te*] makyng complaint

to

to thee
De ſeruis [*ſub. tuis*] of thy ſeruauntes,
Etenim] *námque*, for, becauſe
Mulier] a woman
Sæpe odit] *odio habet:* (*ſub. eum.* doeth often hate hym,
Quem] the which
Coniux] *maritus*, her huſbande
Diligit] *amat*, doeth loue, and beare good will vnto.

EPITOME.

¶ Amico tandiu rectè ſuade donec perſuaſeris. Exhorte thy freinde, and ceaſſe not to giue hym counſell, vntill thou haſt perſwaded hym.

Cúmque mones aliquem, nec ſe velit ipſe moneri:
Si tibi ſit charus, noli deſiſtere cæptis.

ORDO, ET DECLAR. CARM.

Cum] *quando*. When as
Sub. tu] mones, thou counſelleſt, or exhorteſt,
Aliquem [*ſub. hominem errantem*] any man that doeth not well,
Nec [*pro, & non* [*ſub. tamen*]
Et tamen ipſe] and neuertheleſſe he, the ſame man

Non

Non velit se moneri] will not take counsaile,
Si [*sub. ille*] sit charus tibi] *si eum vehementer amas*, if thou loue hym faithfully,
Noli [*sub. tu*] desistere cœptis [*sub. tuis*] *id est noli omittere incœptum tuum*. Leaue not of thyne enterprise, that is to saie, continue and perseuer to counsaile hym.

ADMONITIO.

Cúmque mones] (*Cúmque*) *duæ sunt dictiones: (cum) aduerbium est: & (que) coniunctio. Sed (que) in hoc loco, metri causa positum vacat.* But this woorde (que) serues for nothyng els, but onely to fill vp the verse. *Nã in hoc libello connexæ non sunt sententiæ: ideóque potius sic dixissem. Quando mones aliquem, &c.*

EPITOME.

¶ Cum stulto & verboso frustra contenditur.
In vaine doth a man contende with a foole full of woordes.

Cõtra verbosos noli cõtendere verbis.
Sermo datur cunctis, animi sapientia paucis.

Loquuntur omnes, pauci sapiunt. All men speake, but fewe haue the knowledge to speake well.

ORDO, ET DECRAR. CAR.

Noli

Noli [*sub. tu*] cõtendere] *ne cõtendas.* Strive thou not

Verbis] *sermone.* in woordes, or with talkyng,

Contra verbosos [*sub. homines*] against men full of woordes,

Sermo] *oratio.* speache, or talke.

Datur] *conceditur* [*sub. à natura*] Is giuen of nature

Cunctis] *omnib.* [*sub. hominibus*] to al people.

[*Sub. sed*] Scientia animi] *id est intelligentia.* But vnderstandyng, or knowledge, (*sub. datur*). is ginen

Paucis [*sub. hominibus.* to fewe men.

Dilige sic alios, vt sis tibi charus amicus.

Sic bonus esto bonis, ne te mala damna sequantur.

ORDO, ET DECLAR. CARM.

Dilige [*sub. tu*] Loue thou

Alios [*sub. homines.* othermen

Sic] *id est ita.* in suche sorte

Vt [*sub. tamen*] that notwithstandyng,

[*Sub. tuipse.* Sis charus amicus tibi. thou thy selfmaiest bee a freinde to thy self chiefly.

[*Sub. &*] and] Esto [*sub. tu*] *id est sis.* Be thou

Bonus] *benignus.* liberall, ỹ is, deale freindly

Bonis

Bonis [*sub. hominibus*.to good men.

Sic ne mala damna sequantur te] *Ita vt maxima incommoda tibi non eueniant: hoc est: ne magnum aliquod incommodum tibi inde accidat.* In such sort, that thou sustaine not some greate damage, or hurte.

ADMONITIO.

Dilige sic alios, &c. *Ethnicorum doctrina hæc est, Christianis autem sic est præceptum: Diliges proximum tuum sicut teipsum. Proximus tuus omnis homo est, ait Augustinus.*

EPITOME.

¶ Rumores ne in vulgus sparseris. Take heede that thou raise not vp any newes among people.

Rumores fuge: ne incipias nouus autor haberi:

Nam nulli tacuisse nocet: nocet esse locutum.

Dixisse me pœnituit: tacuisse nunquam. I haue repented that I haue spoken, but neuer that I kept silence.

ORDO, ET DECLA. CARM.

Fuge [*sub. tu*] rumores] *caue nouos sermones* [*sub. in vulgus spargere*] Beware, & bee heedfull

full that thou publiſhe no newes among people.

Ne *ſup. tu*] incipias. leaſt thou begin

Haberi] *exiſtimari*, to bee accoumpted

Nouus autor] *nouarum rerum inuentor*. a raiſer of newes.

Nam tacuiſſe] *pro taciturnitas*] For ſilence

Nocet nulli *non nocet alicui ſub. homi.* hurteth no man,

[*ſub. ſed hominem*] loquutũ eſſe] but a mans talke

Nocet [*ſub. ipſi*] hurteth hym ſelf.

EPITOME.

¶ Ne quid certò promiſeris, alieni promiſſi fiducia. Promiſe nothyng aſſuredly vpon an other mans promiſe.

Rem tibi promiſſam certò promittere noli.

Rara fides ideo quia multi multa loquuntur.

Hoc eſt: multi multa promittunt, ſed parum præſtant. Many men promiſe muche, and performe little.

ORDO, ET DECLAR. CARM.

Noli [*ſub. tu* promittere certò, take thou hede that thou promiſe not certainly.

Rem

Rem promissam tibi [*sub. ab alio*] *quam tibi alius promiserit.* A thing which an other man hath promised to thee.

[*Sup. nam*] fides (*sup. hominum*) For the fidelitie of men

[*Est sub.* Rara, *id est, rarò inuenitur.* is harde to be found, that is to say, fewe men be faithfull,

Ideo] *quia propterea à quòd.* because that

Multi [*sub. homines*] many men

Loquuntur multa] *dicunt, & promittunt multa* [*sub. sed parum præstant.* doe speake, and promise many thynges, and performe little or nothyng.

Cum te aliquis laudat, iudex tuus esse memento.

Plus alijs de te, quàm tu tibi credere noli.

Sensus est: Ne teipsum æstimans aliorum laudatione, sed tua ipsius conscientia. Esteme thyn not thy self, accordyng to the praises of other men, but accordyng thyne owne conscience, that is to saie, accordyng to that, thou knowest in thy self.

ORDO, ET DECLA. CARM.

Cum aliquis [*sub. homo*] When any man

Laudat te, dooeth praise thee, giues thee

praises.

Memento [*sub. tu*] *fac memineris* se that thou remember,

Esse tuus iudex] *de teipso iudicare, an tu sis dignus ea laudatione.* to iudge thine owne self, whether thou bee worthie that praise, that is to saie, whether it appertaine to thee rightly and duely.

Noli tu credere alijs *sub. hominibus*] take thou heede that thou beleue not other men,

Plus quàm tibi [*sub. ipsi*] more then thyne owne self,

De te, concernyng thy self. *Hoc est, de tuis moribus, crede tuo potius quàm aliorum iudicio.* Touchyng thyne owne life and conuersation, giue more credite to thyne owne iudgemente, then to the iudgemente of other men.

EPITOME.

¶ Quod beneficium acceperis; prædica sæpè: quod ipse dederis dissimula. Speake often of the benefite that thou receiuest of an other man. But speake not one woorde of the benefite that thou bestowest on an other.

Officium alterius, multis narrare memento.

Atqu

Atque, alijs cum tu beneſeceris, ipſe ſileto.

ORDO ET DECLAR. CAR.

Memento [*ſub. tu.*] *fac memineris.* See thou remember

Narrare] *dicere, & prædicare.* to declare and publiſhe

Multis [*ſup. hominibus*] to many men

Officium alterius [*ſub. hominis*] *id eſt, beneficium ab alio tibi præſtitum,* the benefite that an other man doeth beſtowe on thee. *Ne ſcilicet haberis ingratus.* leaſt thou maie bee eſtemed, and coumpted vnthankfull.

Atque cum] *id eſt, cùm autem.* But when

Tu beneſeceris] *beneficium dederis.* thou haſte giuen a benefite

Alijs] *ſub. hominibus*] to other men,

Sileto ipſe] *tuipſe noli commemorare* (*ſub. illud.* Speake thou not a worde of it. *Ne ſcilicet videaris exprobare beneficium.* Leaſt that thou may ſeeme to vpbraide thy benefite.

Multórum cum facta ſenex, & dicta recénſes:
Fac tibí ſuccúrrant, iúuenis quæ féceris ipſe.

Hoc dicit. Sic viue iuuenis: vt ſenex id iucundè recorderis. Take heede thou liue ſo in thy youth, that it may be a pleaſure to thee in thyne old age to remember it.

ORDO, ET DECLA. CARM.

Cùm tu recenſes] *refers*. When thou doeſt recite and tell

Senex] *in ſenectute* in thine old age,

Facta, & dicta. the doynges and ſayinges

Multorum [*ſub. hominum* of many men,

Fac [*ſub. tu vt ea*] ſuccurrant] *veniant* tibi *in mentem*, let thoſe thinges come to thy remembraunce

Quæ ipſe] *tuipſe*. which thou thy ſelfe

Feceris iuuenis] *feciſti cùm iuuenis eſſes*, haſte done when thou waſt a yong man.

EPITOME.

Non eſt quòd malè ſuſpicêris de ſecreto aliorum colloquio. There is no cauſe that thou ſhould ſuſpect ỹ ſecret talke of other men.

Ne cures, ſi quis tácito ſermóne loquâtur.

Cónſcius ipſe ſibi, de ſe putat oĩa dici.

Hee that knoweth in hym ſelf any matter, thinketh alway that men talke of hym. Malè enim ſibi conſcius ſemper ſuſpicioſus eſt. For hee

hee is alwaie full ſuſpition that feeleth ill in his conſcience.

ORDO, ET DECLA. CARM.

[*Sup. tu*] Ne cures. *Noli curare* Care thou not
Si quis] *ſi aliquis*, if any body
Loquatur, talke [*ſub. cũ aliquo.* with any man
Tacito ſermone] *ſecreto.* in ſecret, that is to ſay, ſuppoſe not by and by that he ſpeaketh ill of thee.
[*Sub. homo*] Cõſcius ipſe ſibi. A man that perceiueth hymſelf faulty in any matter
Putat omnia dici de ſe, thinketh & ſurmiſeth that all thinges are ſpoken of hym.

EPITOME.

¶ In ſecundis rebus, de aduerſis cogita. In proſperity thinke of aduerſity that may come to thee.

Cùm fueris fœlix, quæ ſunt aduerſa cauéto.

Non eódem curſu reſpóndent vltima primis.

Bona fortuna ſæpe in malam vertitur. Good fortune is often turned and chaunged into ill fortune.

ORDO, ET DECLA. CARM.

Cùm [*ſub. tu*] fueris [*quando eris*] When thou

shalt be

Fœlix] *fortunatus.* riche, or endued with abos-daunce.

Caueto [*sub. tu*] *prouide.* Prouide and think vpon

[*Sub. ea*] quæ sunt aduersa] *res aduersas*, aduersity [*sub quæ tibi possunt accidere*] which may chaunce to thee,

[*Sub. Nam*] vltima] *rerum exitus*, for the end of thinges

Non respondent] *non respondet, non conuenit* [*sub. semper*] Is not alwaies like, or correspondent.

Primis] *earum principio*, to their beginnings.

Eodem cursu] *eodem fortunæ progressu.* In the same course of fortune.

ADMONITIO.

Non eodem cursu] *Non eo, spondæus est per synæresim. Sed hoc nihil dum ad pueros pertinet.*

Cùm dúbia & frágilis sit nobis vita tribúta:

In morte altérius spem tu tibi pônere noli.

Sensus est. Sperans in morte alterius, considera teipsum quoque mortalem esse. Thou that hopest for the death of an other man, must

must consider that thou art also mortall.

ORDO, ET DECLA. CARM.

Cum] *quoniam*] Seyng that
Vita tributa sit nobis] *data est nobis*, a life is giuen vs [*sub. à natura*] of nature,
Dubia] *incerta*. doubtfull and vncertaine,
Et fragilis] *caduca*, and fraile or transitorie, that is to saie, which passeth awaie apace, whiche endureth not, nor continueth permanent.
Noli tu ponere spem tibi] *ne ponas spem tuam*. Put not thyne affiaunce and hope,
In morte alterius [*sub. hominis*] in the death of an other, [*sub. vt ab illo hæreditatem accipias.* that is to say, to be his heire in goods or riches.

EPITOME.

¶Non pretio munus, sed donantis animo æstimandum. A guifte or present is not to bee esteemed by the value, but accordyng to the good will of the giuer.

Exiguum munus cùm dat tibi pauper amicus:
Accipito plácide: & plenè laudáre meménto.

Cùm] *quando.* When
[*Sub. tuus*] pauper amicus, thy freinde which is poore,
Dat tibi] *donat tibi.* giueth to thee
Munus [*sub. aliquod* some gifte
Exiguum *parui pretij.* of small value.
Accipito *sup. tu accipe* [*sub. illud munus.* Receiue that gift
Placidè *vultu sereno, & hilariter.* with a chear full harte, or good will.
Et memento [*sub. tu.*] & remember thou
Laudare [*sub. illud munus*] to commende that gifte
Plenè *copiosè.* verie muche.

ADMONITIO.

Accipito placidè] *Ostendendo scilicet illud tibi gratum esse.* In shewyng that it is acceptable to thee.

EPITOME.

¶ Paupertatẽ æquo animo sustine. Suffer patiently pouertie and neede.

Infántẽ nudũ cùm te natúra creárit,
Paupertátis onus patiénter ferre meménto.

ORDO, ET DECLA. CARM.

Nam & nudus natus es, & moriens, nihil auferes

auferes. For thou camst naked into the worlde, & shalt carie nothyng awaie with thee when thou diest.

Cùm natura] seeyng that nature

Creârit] *pro creauerit* te, hath created, and put thee into the worlde.

Nudum infantem] *sine vllis opibus*. A little childe all naked that is to saie not hauyng any goodes or riches.

Memento] *sub. tu*] *fac memineris*. See thou forget not

Ferre] *sustinere*. to suffer, abide, and take patiently,

Onus paupertatis [*sub. tuæ*] *molestiam inopiæ tuæ*. the burden of thy pouertie,

Patienter] *æquo animo*. with a patient mynde.

EPITOME.

¶ Mors non est formidanda. Death is not to bee feared.

Ne timeas illam, quæ vitæ est vltima finis.

Qui mortem métuit, quod vivit, perdit idipsum.

He that feareth death, loseth the ioye of his life.

[*Sub tu*] Ne timeas [*ne formides*, Thou muste not feare,

Illam quæ eſt vltima finis [*Sub huius*] vitæ, her that is the laſt ende of this life, *id eſt, mortem*: that is to ſaie, death.

[*Sub nam is*] perdit idipſum, quod [*ſub. ipſe*] viuit. *amittit ipſam viuendi voluptatem*. For he loſeth the pleaſure of liuyng,

Qui metuit mortem, whiche feareth death.

ADMONITIO.

Ne timeas illam &c. [*Fruſtra præcipitur nobis ne mortẽ timeamus: quia naturaliter eã ſemper horremus. Sed chriſtianus ſic admoneri poteſt*. Si rectè viues, mortẽ minus timebis. If thou liue well, thou wilte feare death the leſſe.

Si tibi pro meritis nemo reſpondet amicus.

Incuſáre Deũ noli: ſed te ipſe coërce.

Senſus eſt. ſi quos ingratos in te ſentias, noli tamen Deum incuſare. If thou knowe that any men bee vnthankfull to thee. Neuertheleſſe blame not God.

ORDO, ET DECLA. CARM.

Si nemo amicus [*ſi nullus amicorum tuorum.*] If none of thy freindes,

Reſpon-

Respondet tibi [*satisfacit tibi*] doeth satisfie and content thee.

Pro meritis [*Sub. tuis*] *pro tuis in se beneficijs*, for the benefites, whiche thou haste bestowed on hym.

Noli [*sub. tu*] in culpare Deū] *ne tamen propterea Deum crimineris*, Neuertheles, finde no fault with God therefore.

Sed coerce ipse te] *cohibe tuã ipsius iracundiam* But refrain, and moderate thy malice and anger.

EPITOME.

¶ Quæsitis vtere parce. Spende thy goodes soberly.

Ne tibi quid desit, quæsitis vtere parcè:

Vtque quod est serues, semper tibi dẽsse putáto.

ORDO, ET DECLA. CARM.

Vtere] *sub. tu*] parce] *modice*, Use thou temperately, *id est, citra luxum*, without excelle,

Quæsitis *rebus partis*, thy goodes gotten,

Ne quid desit tibi, that thou maiest wante nothyng,

Vtque [*sub. tu*] serues, *& vt conserues*, and that thou

thou maiest kepe safely,

[*Sub. id* quod est *tibi sup. hoc est: quod habes*, that whiche thou hast.

Putato *sub. tu* semper *sub. illud* deesse tibi. *Semper existima te carere etiam eo, quod habes.* Imagine alwaie y thou hast not, that whiche thou hast. Non tamen vt incidas in auaritiã, sed vt frugalitate retineas. Yet not that thou should fall into coueteousnesse, but to keepe frugalitie, that is to saie, to spare honestly and verteously.

EPITOME.

¶ actantiæ est, sæpius idem promittere. It is but vaine boastyng and braggyng, to promise often tymes one thyng.

Quod præstáre potes, ne bis promiseris vlli.

Ne sis ventosus dum vis vrbánus haberi.

ORDO ET DECLARATIO CARMINIS.

Ne promiseris] *caue promittas*. take hede thou promise not.

Vlli] *alicui* *sub. homini*. to any man

Bis] *sæpius*. oftentimes

Sub.

[*Sub.id*] quod *sub.tu* potes præstare] *promptè efficere*, that whiche thou canst eafely performe.

Ne *sub.tu* sis *vt non habearis*. That thou bee not counted

Ventosus *iactator* a boaster, or vain braggar

Dum *sub.tu* vis *cupis*, when thou desirest

Haberi *existimari*. to be coumpted

Vrbanus. courteous and frendly.

Qui simulat verbis, nec corde est fidus amicus:
Tu quoque fac simile: sic ars delúdi-arte.

ORDO ET DECLARATIO CARMINIS.

Qui *pro*(*si quis*) If any man

Simulat verbis [*sub. amorem erga te*] pretende in wordes good will or loue toward thee.

Nec] *pro*, *& non*.

Et *sub. ille*] *non est*, and yet he is not

Fidus amicus] *id verus amicus*. a true & faithfull frend.

Fac [*sub. tu* simile] *rem similem* [*sub ei*] Doe thou the like thing to hym. *Hoc est*, *simula tu quoque*. That is to say, dissemble thou good will to hym as he did to thee.

Sic

Sic] *ita*. Euen ſo

Ars [*tecta, malitia*] Craft, that is to ſay, diſſimulation, or cloked deceipte

Deluditur] is made fruſtrate or void,

Arte [*ſub. alia*] with another cloked deceipt.

ADMONITIO.

Tu quoque fac ſimile &c.] *Hoc præceptum abhorret à Chriſtiana charitate: qua præcipitur, vt malum pro malo nõ reddamus: ſed cõtra, bonum pro malo: vtque omnes homines verè, & ex animo diligamus.*

EPITOME.

¶ Semper ſuſpecta eſt blandiloquentia. Flattery alwaies is to be ſuſpected.

Noli hominés blandos nímium ſermône probáre.

Fiſtula dulce canit, volucrem dum decipit auceps.

ORDO, ET DECLAR. CARM.

Noli [*ſub. tu*] probare] *cave, æſtimare vel approbare.* Beware to aſſaye or proue

Homines nimium blandos ſermone] *nimis blãdè loquentes.* men that ſpeake verie gently, flatteringly, and ſmoth talkers.

Fiſtula. The pipe

Canit

Canit] makes a noyse of harmony, or makes melody
Dulce] *dulciter*] swetely
Dum auceps] whiles the Fowler
Decipit] beguileth or deceiueth
Volucrem] *auem*, the bird.

EPITOME.

¶Certius est filios bonis artibus, quàm opibus ditare. It is more sure to enriche children with good sciences and trade of liuyng, then to leaue theim great riches.

Cùm tibi sunt nati, nec opes: tunc ártibus illos
Instrue, quò possint inopem defendere vitam.

ORDO, ET DECLAR. CARM.

Cùm nati sunt tibi] *id est, cùm tu habes liberos*, when thou hast children
Nec opes [*sub. sunt tibi*] & thou hast no riches to leade theim,
Tunc, then
Instrue [*sub. tu*] *illos*] *natos tuos scz.* Instruct theim
Artibus] in good sciences,
Quo] *pro vt*, to the ende
[*Sub. illi*] possint they may be able

Defendere inopem vitam] to defende their life from pouertie, and neede.

EPITOME.

¶ Foro pare. Order thy self, according to the course of the market. Hoc est, si res vilis fuerit, ne tamen abutaris: Sin cara, nihilominus vsum cape necessarium. If any thyng bee cheape, yet abuse it not. If it be deare, neuertheleſſe take ỳ, that serueth thy neede.

Quod vile est, carum: quod carum est, vile putato:
Sic tibi nec cupidus, nec auarus nosceris vlli.

ORDO, ET DECLAR. CARM.

Putato] *sub. tu] existima.* Esteeme thou [*Sub illud esse*] carum, that thing to bee deare, Quod est vile] *quod pario constat pretio*] whiche is of little price. *Ne (scz.) abutaris eo propter nihilitatem*, that is to saie, becauſe thou muſte not abuse it for the cheapneſſe. [*Sub. & putato inquam illud esse*] vile) *parui pretij.* And esteeme thou that thyng cheape, Quod est carum, whiche is deere: *Ita vt propter pretij magnitudinẽ carere nolis cùm opus erit.* So that for the dearth thou wilt not stik to haue it when it shall serue thy need.

Sic

Sic] *ita viuendo:* In this doyng, that is to say, in liuyng after this manner

[*Sub. tu*] nec nosceris tibi] *tuo iudicio.* thou art not knowen to thy selfe,

Cupidus] *auidus explendæ tuæ libidinis*, a man greedy to satisfie thy desire.

Nec [*sub. tu nosceris*] vlli] *alicui* [*sub. homini* Neither art thou reputed of any man

Auarus] *sub. homo: tenax*, a couetous man.

Quasi dicat, ita non videris tibi, seruire tuæ libidini, quia non abuteris rebus, etiam vilissimis: & nemo sordidum aut tenacem te iudicat, quasi propter pretium non audeas bonorũ tuorum vsum moderatum capere.

ADMONITIO.

Quod vile est, carum, &c.] *Exempli gratia. Quo tempore vinum paruo constabit, vir prudens non adeò plus habet, quàm ante vtilitatem. Contrà, cùm fuerit charissimum, non tamen se ita restringet, vt minus bibat, quàm consueuerit. Ita in cæteris eum tenebit mediocritatẽ, vt siue pluris res constet, siue minoris, semper tamen eodem tenore vitæ vtatur: nec plus, minúsue accipiat, quàm oporteat, habita videlicet dignitatis & facultatũ suarũ ratione.*

EPITOME.

¶Ea ne feceris ipse, quę repræhẽdes. Take thou

heed that thou doe not those things which thou misliketh and blameth.

Quę culpare soles, ea tu ne feceris ipse.

Turpe est doctóri cùm culpa redarguit ipsum.

It is a foule thing to him ỳ findeth faulte when his owne folly condemnes hymself.

ORDO, ET DECRAR. CAR.

Tu ipse ne feceris] *ne facias*, Doe not thou thy selfe

Ea] *eas res*, those thinges

Quæ [*sub. tu*] soles: whiche thou arte wont

Culpare] *vituperare, aut reprehedere*, to blame or reproue.

[*Sub. nam illud*] est turpe] *res turpis*. For that is a foule thyng

Doctori] *ei qui docet alios*, to hym that teacheth or blameth other,

Cùm culpa] *sub. ipsius*] when his owne fault

Redarguit ipsum] condemneth hymself. *Id est, quando sua ipsius culpa eum confutat.* When his owne faulte confutes or confoundes hymself.

EPITOME.

¶ Nihil iniustum petito. Craue thou nothyng that is vnreasonable.

Quod

Quod iustum est, pétito: vel quod videatur honestum.

Nam stultum est pétere id, quod possit iure negari.

It is foolishnes to aske that thyng whiche hath good cause to be denied.

ORDO, ET DECLAR. CARM.

Petito [*sub. tu*] *postula*. Demaund thou
[*Sub. id* [quod est iustum, that thyng whiche is iust,
Vel] *sub. id*] or els that thyng
Quod videatur [*sub. esse*] whiche may seeme to bee
Honestum] honest, verteous.
Nam stultum est] *Hoc enim est stultitia* [*sub. quempiam*. For it is foolishnes for any man
Petere [*sub. illud*] *postulare*, to aske or require that thyng
Quod possit, whiche may
Negari] *denegari* [*sub. ei*] be denied hym
Iure] *merito*, for good cause.

EPITOME.

Nota ignotis stultum est commutare. It is foolishnesse to chaunge that whiche thou knowest, for that which thou knowest not.

Ignótum tibi, tu noli præpónere notis.
Cógnita iudício constant, incógnita casu.

ORDO ET DECLAR. CAR.

Noli [*sub. tu*] præponere] *caue præferas.* Esteeme not moze

Notis] *rebus cognitis,* then the thinges which thou knoweſt,

Ignotum tibi] *rem tibi ignotam,* a thyng which thou knoweſt not.

[*Sub. nam*] cognita] *res notæ*] For thinges knowne,

Conſtant iudicio] *consistunt in iudicio rationis,* are ſurely grounded in the iudgement of reaſon, *hoc est: de illis possumus certò iudicare* we can iudge certaynely & ſurely of them,

Incognita] *res verò incognitæ,* but thinges vnknowen

[*Sub.* conſtant] are grounded

Caſu] *euentu,* in aduenture, that is to ſay, ſo vncertain, that a man knoweth not where to finde theim, a man knoweth not whether he ſhall finde theym good or ill.

Cùm dúbia incêrtis verſétur vita periclis,

Pro

Pro lucro tibi pone diem, quicúnque labóras.

Hoc dicit: Omnem diem tibi esse supremum cogita, ne crastinæ vitæ nimiũ confidas. think that euery day is the laste day of thy life: least thou shouldst truste to muche to liue till to morowe. *Nam mille periculis obnoxia est vita nostra.* For our life is subiect to a thousand daungers.

ORDO, ET DECLAR. CARM.

Cum] *quoniam.* Seeyng that
Vita] *sub. nostra*] our life
Dubia [*incerta*] beeyng doubtfull and vncertaine,
Versetur [*iactatur, agitatur*] is troubled, disquieted, and vexed,
Periclis] *pro periculis, id est casibus periculosis,* with daungers,
Incertis] *de quibus incerti sumus,* whiche wée knowe not surely,
Quicunque laboras] *tu quisquis solicitus es de huius vitæ incommodis,* thou, whosoeuer art troubled with the inconueniences of this life,
Pone tibi] *id est deputa,* accounpte thou
Pro lucro] *loco lucri,* for gaine,
Diem] *vnum quemque diem tibi adiectum,* eue-

ry daie of thy life, whiche is added vnto thee. *Nempe quod eo die periculum mortis euaseris.* Because vpon that daie, thou haste escaped the daunger of death. *Quasi dicat, quotidie vesperi dicere potes. Hunc diem lucri feci quia mortem euasi.* As though hée saide: Euery night thou maiest saie, I haue gained this daie, because I haue escaped death.

EPITOME.

¶ De tuo iure potius concedendum. quàm offendas quempiam. Thou ought rather to lose thy right, then to offende any man.

Vincere cùm possis, interdum cede sodali.
Obsequio quóniam dulces retinentur amici.

Amici obsequio retinentur. Friendes are kept by sufferyng them to haue their pleasure.

ORDO, ET DECLA. CARMINIS.

Cede [*sub. tu*] sodali, *obtempera familiari tuo*, Obey thy companion or friende, that is to saie, suffer and forbeare hym,

Interdum, *quandoque*, sometyme,

Cùm

Cùm possis] *quamuis queas*, although thou be able

Vincere [*superare* [*sub. eũ*] to ouercome him,

Quoniam] *nanque*, because

Amici, friendes,

Dulces] *cum quibus dulciter & iucundi versamur*, with whom we keepe companie pleasauntly,

Retinentur] *conseruantur in amore*, are retained in friendship:

Obsequio] *illis obsequendo*, with pleasyng thẽ that is to say, in doyng that, that is acceptable to them, in forbearyng their conditions.

Ne dubites, cùm magna petas, impendere parua:

His etenim rebus coniungit gratia charos.

Sensus est. Nihil verearis donare quæuis munuscula quamuis ad magna petenda accedas. Bee not a shamed to giue little presentes, although thou come to craue, and aske greate thynges.

[*Sub. tu*] ne dubites] *ne verearis*, Feare thou not, or bee not ashamed,

Impendere parua] *donare res paruas*, to giue ſmall and little thynges,

Cùm [*ſub. tu*] petas, *quãuis poſtules*, although thou demaunde

Magna] *res magnas*, greate thynges,

Etenim gratia] *nanque beneuolentia*. for loue and good will,

Coniungit charos [*ſub. homines*] *deuincit amicos*, ioyneth & bindeth louyng friendes.

His rebus] *ſub.* (*impendendis, id eſt, dando eiuſmodi paruas*. In giuyng ſuche little thynges.

EPITOME.

¶Cum amico per iracundiam ne rixeris. Thou muſt not braule in angre with thy friende.

Litem inferre caue, cum quo tibi gratia iuncta eſt.

Ira odium generat: concordia nutrit amorem.

Brawlyng breedeth hatred: but concord, and vnion nouriſheth loue.

ORDO, ET DECLAR. CARM.

Caue [*ſub. tu*] inferre] *immittere*. Take thou heed that thou bryng not in

Litem] contention or debate, [*ſub. ei*] to hym

Cum quo] with whom

Gratia

Gratia] *amor, beneuolentia*, loue and good will
Est iuncta] *coniuncta est*] is vnited and ioyned
Tibi] vnto thee. *Hoc est: cum quo tibi est coniunctio*, with whom thou haste vnion and concord,
[*Sub. nam*] Ira] *iracundia*, for angre
Generat] *generare solet*, doth commonly engender
Odium, hatred:
Concordia] *consensio autem*. But vnitie and concord
Nutrit] *alit, & fouet*, doth nourish and feede
Amorem] *beneuolentiam*, loue and good will.

EPITOME.

¶Ad puniendum ne iratus accedas. Take thou not vpon thee to chasten, or punishe when thou art angrie.

Seruorum ob culpam, cùm te dolor vrget in iram,
Ipse tibi moderáre, tuis vt parcére possis.

ORDO, ET DECLAR. CARM.

Cùm] *quando*, when
Dolor] *sub. aliquis*] any displeasure or griefe
Vrget te] *impellit te*, forceth or prouoketh thee
In iram] *in iracundiam*, to angre, and malice,

Ob culpam] *propter culpam*, for the fault, or offence

Seruorum] *sub. suorum*, of thy seruauntes, or subiectes.

Moderare ipse tibi] *teipsum tempera*. Moderate thou thy selfe, that is to saye, pacifie thyne yre.

Vt possis, that thou mayst

Parcere] *ignoscere*, forgeue and pardon

Tuis] thy seruants, or subiects.

EPITOME.

¶ Præstat patientia vincere, quàm violentia. It is much better to conquere with patience then with violence.

Quem superáre potes, interdum vince feréndo:
Máxima enim morum semper patiéntia virtus.

There is no greater vertue then pacience.

ORDO, ET DECLA. CARM.

Vince] *sub. tu*] Ouercome thou

Interdum] *quandoque*, sometyme

Ferendo] *tolerando*, with sufferyng] *sub. eum*, hym

Quem [*sub. tu*] potes] whom thou art able

Superare] *vincere* [*sub. potentia*] to conquere with

with power and strength.

Patiencia enim. For patience

[*Sub. est* semper] is alwaies

Maxima virtus [*praestantissima*], the most excellent and chiefest vertue

Morum [*virtutum* *sub. omnium*], among all vertues

Conserua pótius, quæ sunt iam parta labóre.

Cùm labor in damno est, crescit mortalis egestas.

Sensus: Multò facilius & melius est iam quæsita conseruare, quàm vbi profuderis, in eis instauradis laborare. It is an ealier and a better thyng to keepe sauely the goodes whiche thou had already gotten, then to trauaile to repaire theym after that thou hast spent theim. *Cum enim laborandum est ne damnum sarciendum, tum egestas ipsa est grauior, atque eruinnosior,* for when we doe labour to recouer domage and losse, then pouertie is more intollerable to a man.

ORDO, ET DECLA. CARM.

Conserua [*sub. tu.*] Saue thou to gether

[*sub. ea*] thole thynges,

Quæ sunt iam parta [*iam quæsita*] whiche are gained

gained and gotten alreadie.

Potius] *Sub quàm vt ea profundas, deinde labores in eis instaurãdis*, Rather then to spẽd them leudly, and after to take greate pain to repaire them againe.

Cum [*sub. enim*] labor [*sub. noster*] est in dãno) *id est quando laboramus in damno sarciendo*, For whẽ we trauaile in repairyng losse and domage,

[*Sub. tum*] mortalis egestas] *nostra inopia*, then our pouercie,

Crescit [*augetur, ingrauescit*, doeth encrease and growe, that is to saie, is greuous and intollerable.

Tunc enim valde molestum est, nos tantopere sudare, & nihilo fieri auctiores, dum res afflictas releuare nitimur.

ADMONITIO.

Mortalis egestas] *Hoc est, ferè communis mortalibus, seu hominibus*: Whiche is common to men, that is to saie, to whom it is commonly pertinent.

Dapsilis interdum notis, & charus amicis.

Cum fueris fœlix, semper tibi proximus esto.

Sensus

Sensus est. In amicos ne sis tam liberalis, vt ipse redigaris ad inopiam. Bee thou not so liberall towardes thy frendes, that thou fall into pouertie.

ORDO, ET DECLA. CARM.

Cùm [*sub. tu*] fœlix [*vines in fortuna prospera*]
When thou lyuyng in prosperitie,
Fueris] *prosperis*) shalte bee
Interdum] *quandoque* sometyme
Dapsilis] *liberalis*, frãke, and liberall to make good cheare.
Notis] *familiaribus tuis*, to men of thyne acquaintaunce, that is to saie, to thy familiare frendes,
Et charus amicis [*sub. tuis*] and frendly to thy frendes.
[*Sub. tamen*] esto Neuertheleſſe, bee thou
Semper proximus] alwaies nereſt
Tibi] *id est tibiipsi*, to thy ſelf. *hoc est: semper tamen fac in te sis liberalissimus*. Neuertheleſſe, bee beſte to thy ſelf, that is to saie, bestowe not all vpon thy frendes: but conſider thy ſelf more then other.

ADMONITIO.

Semper tibi proximus esto.] *Hoc est, tibi imprimis consule*. Prouide thou chiefly for thy ſelf.

Sed

Sed contra hoc præceptum est illud diui Pauli, Charitas non quærit quæ sua sunt, He that hath Charitis (that is to saie, true loue in God) doeth not seke after his owne peculier profite.

DISTICHORVM DE MORIBVS LIBER II.

EPITOME.

Poetæ alia atque alia docent: hic verò libellus bene viuendi rationem continet. Poetes teache diuerse thynges: but this little booke containeth the waie, and trade of good liuyng.

TElluris si forte velis cognoscere vires,
Virgilium legito, quod si
mage nosse labores,
Herbarum vires, Macer ad tibi carmine dicet.

ORDO, ET DECLA. CARM.

Si

Si fortè] *sub.tu*] velis cognoſcere] *id eſt ſcire*] If perchaunce thou would know

Cultus telluris] *agricultura*, the tillage of the ground,

Legito] *sub.tu*] reade thou

Virgiliũ] *sub in Georgicis*, Virgil in his bookes called Geoꝛgikes:

Quòd ſi mage laboras] *Si verò magis curas*, But if thou regard moꝛe

Noſſe] *cognoſcere*, to knowe

Vires] *poteſtates*, the vertues and operations

Herbarum, of herbes,

Macer] *ille poëta*, the Poet called Macer

Dicet tibi] *docebit te* [*ſub. eas*] will teache thee theym,

Carmine] *ſub ſuo*] in his woꝛk wꝛittẽ in verſe, *id eſt, illic eas inuenies*, that is to ſay, thou ſhalt find theym there in the booke.

Si Romana cupis, & ciuica noſcere bella,

Lucanum quæras: qui Martis prælia dicet.

Si [*ſub. tu*] cupis] *ſi tu ſtudes*. If thou deſire

Nocere] *ſcire*, to knowe and vnderſtand

Bella Romana, & ciuica] *Ciuilia Romanorum bella*, the Ciuill warres that haue bene among

the Romans,
[*Sub.tu*] quæras] *pro quære*, ſeeke thou
Lucanum] *illum poëtam*, the poet called Lucane
ſub. vt eum legas] to reade hym,
Qui] *Lucanus ſcilicet*, the whiche
Dicet] *exponet* (*ſub. tibi*) will declare to thee,
Prælia] *pugnas*: Warres and Battailes
Martis] *id eſt belli*, of warre.

Si quid amáre libet, vel díſcere amáre legéndo:
Naſonem pétito. ſin autẽ cura tibi hæc eſt;
Vt ſapiens viuas: audi quò díſcere poſſis,
Per quæ ſemótum vitijs tradúcitur æuum.
Ergo ades: & quæ ſit ſapiéntia, diſce legéndo.

Si quid amare libet [*ſub. tibi*] *id eſt, ſi te delectat aliquo modo amori operam dare*. If thou haue any pleaſure or delight in louyng,
Vel] *pro* (*id eſt*) that is to ſay,
Diſcere amare] to learne to loue,
Legendo [*ſub. aliquid de amore*] with readyng any

any thyng concernyng loue,
Petito [*sub. tu*] *id est: Adi:* goe thou vnto
Naſonem] *Ouidium*, the Poete Ouide. (*sub. de arte amandi*)
Sin autem hæc cura eſt tibi [*sub. vt tu*] viuas ſapiens] *ſi verò curas rectè, & ſapienter viuere.* But if thou deſire to liue well & wiſely, that is to ſay, if thou wilt gouerne thy ſelfe well:
Audi [*sub. tu*] *præbe mihi aures attentas*, harken thou diligently to mee,
Quò] *pro (vt)* to the intent that
Tu poſſis, thou maieſt be able
Diſcere, to learne (*sub. ea*) thoſe thynges
Per quæ, through the whiche,
Æuum] *ætas, ſeu vita hominis*, the life of man
Traducitur] *traduci ſolet*, is wonte to be paſſed,
Semotum vitijs] *remota à peccatis*, remoued frō vices.
Ergo] *igitur ſi vis diſcere.* If therefore thou arte willyng to learne,
Ades [*sub. tu*] *attende legendis his præceptis*, geue eare to theſe preceptes and leſſons,
Et diſce legendo [*sub. ea*] and learne by reading theim
Quæ ſit ſapientia] *quid ſit ſcientia de moribus, id eſt, quid ſit ars rectè viuendi*, what is the right trade of good liuyng.
¶ De omnibus, ſi fieri poteſt, bene merendum. If

it be possible, we must doe good to all men.

Si potes, ignotis etiã prodesse memento.
Vtilius regno est, meritis acquirere amicos.

Amicos præstat, quàm regnum parare. It is better to get freindes, then a kyngdome or Lordship.

Memento] *sub. tu] memineris.* Thou muste remember

Prodesse] *benefacere*, to profite and to doe pleasure,

Etiam ignotis [*sub. hominibus*] *hoc est, non solùm tibi notis, sed etiam tibi ignotis: id est, alienis.* not onely to theim whiche thou knowest: that is to say, thy freindes, but also to theim whiche thou knowest not.

Si [*sub. tu*] potes (*sub. id facere*) If thou be able, or if thou haue power to doe it.

[*Sub. nam*] acquirere] *id est parare.* For, to get

Amicos, freindes

Meritis] *beneficijs*, by well deseruyng,

Est vtilius] *id est præstat*, is better

Regno] *quàm regnum (sub. parare)* then to get a kyngdome.

¶ Arcana rerum naturalium ne scruteris. Search not curiously the secrets of naturall thyngs.

Mitte

Mitte arcana Dei, cœlúmque inquirere quid ſit.

Cum ſis mortalis, quæ ſunt mortalia cura.

Mitte [*ſub. tu*] inquirere] *omitte ſcrutari, ne ſcruteris.* Searche thou not out curiouſly

Arcana dei] *Secreta diuina*, the ſecrets of God,

Que] *pro &*, and

Quid ſit cœlum] *quid ſint cœleſtia arcana*, what the ſecrets of heauen are,

Cùm ſis mortalis] *quoniam es morti obnoxius*, becauſe thou art ſubiect to death, or mortall.

Cura [*ſub. tu, ea*] quæ ſunt mortalia] *quæ ad vitam humanam pertinent.* Séeke thou to know humane thynges.

Linque metum lethi: nam ſtultum eſt, tempore in omni.

Dum mortem metuis, amittere gaudia vitæ.

Linque [*ſub, tu*] *pro relinque: id eſt, omitte*, Leaue of

Metum læthi] *id eſt, timorem mortis*, the feare of death:

Nam ſtultũ eſt] *etenim ſtultitia eſt.* For it is folly

Amittere, to loose
Gaudia] *voluptates*, the ioyes and pleasures
Vitæ [*sub. huius*] of this life: *Hoc est: priuari huius vitæ iucunditate*] to bee depriued of the pleasauntnes of this life
Dum [*sub. tu*] *metuis*] *id est metuẽdo*, in fearyng
Mortem] death,
Omni in tempore] *semper*, at all tymes, continually.
¶ In ira ne contenderis] Contend not in angre (that is to say) when thou art vexed.

Iratus, de re incerta contendere noli,
Impedit ira animum, ne possit cernere verum.

Ira vehementer obstat animi iudicio. Anger hurteth the iudgement of reason.
Noli [*sub. tu*] iratus contendere] *disceptare*, Whẽ thou art angrie, dispute or striue thou not,
De re incerta] *de dubia re*, of a doubtfull thyng.
Ira [*sub. enim*] For anger
Impedit animum] *est impedimento rationi*. is a let and hinderaunce to reason,
Ne possit] *vt nequeat*, that it can not
Cernere] *discernere*, discerne and iudge
Verum] *nei veritatem*, the truthe of a thyng.
¶ Sumptum, vbi opus erit, promptè facito. Bestowe

ſtowe coſte quickly, when neede requireth.

Fac ſumptum propere, cùm res deſiderat ipſa.
Dandum etenim eſt aliquid, cùm tempus poſtulat, aut res.

Hoc eſt, pro re, aut tempore aliquid inſumendum
We muſt ſpende ſomethyng, when occaſion and tyme require.

Fac [*ſub. tu*] ſumptum, *inſume*. Beſtowe thou coſte

Propere] *expedite*, quickly, that is to ſaie, without makyng delaie: *id eſt non grauatim*, not with ill will.

Cùm] *quando*, when

Res ipſa] the cauſe, or matter

Deſiderat] *requirit* [*ſub. illud*] doeth require it.

Etenim] *nanque*, For,

Aliquid eſt dandum] *largiendum*, ſomethyng muſt bee giuen,

Cùm] *quando*, when

Tempus] *occaſio*, occaſion,

Aut res] *id eſt, cauſa*, or cauſe

Poſtulat] *poſcit: ſub*, (*illud*) requires it.

¶ Medio tutiſſimus ibis] Hoc eſt, mediocri fortuna contentus, tutius viues, quàm altiora petendo. Thou ſhalt goe ſureſt in the middeſt,

that is to saie, thou shalte liue surer from daunger, in keepyng the meane degree, then in desiryng to come to too high estate.

Quod nimium est, fugito: paruo gaudere memento.

Tuta mage est puppis, modico quæ flumine fertur.

Fugito] *sub. tu*] *fuge, caue* [*sub. id*] Eschewe that thyng,

Quod est nimium] *nimis altum*, whiche is too high, *vt sunt ampliores diuitiæ, aut honores*, as greate riches, and greate honours are.

[*Sub. &*] memento [*sub. tu*] *fac memineris*. See thou remember

Gaudere] *cum gaudio contentus esse*, to bee well pleased

Paruo] *re parua, quæ tibi scilicet sufficiat*, with little, whiche maie suffice thee.

[*Sub. nam*] puppis] *ea nauis*, For the Shippe,

Quæ] *nauis, scilicet*, the whiche

Fertur] is carried

Modico flumine] *in breui aqua*, in a little water,

Est mage tuta] *tutior*, is more saufe, [*sub.* (*quam ea quæ in alto est*) then that whiche is in the deepe Sea.

¶ Rei pudendæ neminem conscium feceris.

Thou

Thou shalte not discouer a shamefull thyng to any bodie.

Quod pudeat, socios prudens celare memento:

Ne plures culpent id, quod tibi displicet vni.

Memento] *sub. tu*] Remember, that is to saie, bee thou well aduised,

Celare prudens] *prudenter.*

Socios] *sub.* (*tuos*) warely to keepe close from thy fellowes, *Hoc est, prudenter cauere, ne vlli sint tibi socij: sub.* (*in eo.*)

Quod pudeat] *sub.* (*te*) *id est, cuius te pudeat*, that is to saie, circumspectly to take heede, that no bodie knowe thy dishonestie.

Ne plures] *ne multi: sub.* (*homines*) leaste many men,

Culpent] *reprehendant & vituperent*, reproue and blame,

Id quod displicet tibi vni] *tibi soli*, that whiche displeaseth thee alone.

¶ Longa dies, peccatis impunitatem non affert. Long tyme taketh not punishemente from synnes.

Nolo putes prauos homines peccata

E.v. *lucra-*

lucrari.

Temporibus peccata latent, & tempore parent.

Nihil tam occultum, quod aliquando non detegatur. There is no mischeef so secret, which commeth not to light in the ende.

[*Sub. ego*] Nolo] I will not [*sub.* (*vt*)

Putes] *existimes*, that thou should thinke, *hoc est*, *noli putare*, thinke thou not,

Homines prauos] *malos.*

Lucrari peccata] *sub.* (*sua*) that wicked men doe gaine their synnes: *Hoc est, euadere pœnas suorum scelerum, quia scilicet ea diutius celauerint*, that shall not escape punishemente for their synnes, through their longe tyme hiding them.

[*Sub. nam*] peccata] *sub.* (*hominum*) for the synnes of men,

Latent] *sunt occulta*, are kepte close,

Temporibus] *sub.* (*aliquibus*) *id est, ad quoddam tempus*, for a tyme,

Et] *sub.* (*ea*) and they

Parent] *apparent*, appeare, or bee made manifest

In tempore] *sub.* (*alio*) at an other tyme: *id est, postea manifestantur*, are after, or at laste reuealed.

¶ Paruitate corporis, nemo contemnendus. No man

man ought to bee dispised, for the littlenesse of the bodie.

Corporis exigui ⁊ires contemnere noli,
Consilio pollet, cui ⁊im natura negauit.

Sæpius in paruo corpore magna latent, A little bodie, hath often greate vertues.

Noli contemnere] *ne contemnas*, Despise thou not

Vires] *robur*, the strength and power

Exigui corporis] *hominis pusillo corpore* of a man, that hath a little bodie.

[*Sub. ille enim*] pollet] *pollere solet, id est, valere.*

Consilio] *prudentia*, For he is wont to excell in wisedome,

Cui natura] to whom nature

Negauit] *denegauit: id est, non dedit*, hath not geuen,

Vim] *robur corporis*, the strength of the bodie.

¶ Potentiori ad tempus cedendum. It is good to giue place to a more mightie man for a tyme.

Quem scieris non esse parem tibi, tempore cede,
Victorem à victo superari sæpe ⁊idemus.

Vinci-

Vincitur à victo, qui modo victor erat.

Cede [*sub. tu*] *concede victoriam.* Geue the victory

Tempore] *ad tempus*, for a tyme [*sub. ei*] to hym

Quem scieris] *quem tu cognosces*, whō thou shalt knowe

Non esse parem tibi] *non esse æqualem*, not to bee equall with thee, *id est*, *esse potentiorem te*, to bee stronger then thou.

Videmus [*sub. enim*] *sæpe*. For we see oftētimes

Victorem] *eum qui fuerat superior*, hym that ouercame

Superari] *vinci*] to be conquired [*sub. postea*] afterwarde

A victo] *ab inferiore*, *id est*, *ab eo qui victus erat*, of hym that was vanquished.

¶ Cum familiaribus non est rixandum. We must not brawle and chide with our freindes.

Aduersus notū noli cōtendere verbis.

Lis minimis verbis interdum maxima crescit.

Of litle wordes commeth great debate.

Noli cōtendere verbis] *ne rixeris*, chide thou not

Aduersus notum] *contra familiarem tuū*, against thy freind and acquaintaunce,

[*Sub. nam*] maxima lis] *summa discordia*, for very

ry great diſcorde and ſtrife

Creſcit]*inſurgit*]doth encreaſe and growe, that is to ſay, doth riſe vp

Interdum]*quandoque*, ſometymes

[*Sub.ex*]minimis verbis]of ſmall wordes.

¶ Nullo diuinationis genere inquiras, quid de te futurum ſit. Thou muſt not ſearch out by any diuination what ſhall become of thee.

Quid deus intendat, noli perquirere ſorte.

Quid ſtatuat de te, ſine te deliberat ipſe.

Noli perquirere]*ne inquiras*. Seke thou not out

Sorte]*aliqua diuinatione*, by any diuination,

Quid]*quam rem*, what that is

Deus intendat]*proponat*: (*ſub.te facere*) whiche God purpoſeth to doe with thee.

Ipſe [*ſub.enim*]deliberat]*conſulit*. For he doeth deliberat

Sine te]*ſine tuo conſilio*, without thy counſell, that is to ſay, not callyng thee to counſell

Quid [*ſub.ipſe*]ſtatuat de te]*id eſt, de te decernat* what he hath ordained or determined of thée.

¶ Nimio cultu vitæ, hominum inuidia comparatur. To muche deckyng of the body getteth enuy in the world.

Inuidiam nimio cultu, vitare memento.

Quæ

Quæ ſi non lædit, tamen hanc ſufferre moleſtum eſt.

Memento] Remember thou,
Vitare] *cauere*, to auoyde and eſchew,
Inuidiã] *odium (ſub. hominũ)* the hatred of men.
Nimio cultu] *nimio ornatu, pompa, & apparatu:* with to muche pompe, and keeping: to great eſtate.
Quæ] *inuidia ſcz.* The whiche enuie,
Si non lædit [*ſub. te*] *id eſt tametſi non nocet tibi,* although it hurte not thee at all:
Tamen] neuertheleſſe,
Moleſtum eſt] *eſt res moleſta*, it is a greeuous thyng
Sufferre] *ſuſtinere*] to ſuffer and abyde:
Hanc] *pro (eam) ſcz. inuidiam* that hatred or enuy.

¶Iniquè damnatus ne abijcias animum. If thou bee wrongfully condemned, yet bee thou not diſcouraged.

Esto animo forti, cum ſis damnatus iniquè.

Nemo diu gaudet, qui iudice vincit iniquo.

Eſto animo forti] *tu fac vt habeas bonum animũ.*

See

See that thou bee of good comforte,

Cum sis damnatus inique] *quamuis tu sis condemnatus*, albeit thou be condemned

Iniquè] *iniustè* wrongfully, that is to saie, without iuste cause.

Nemo] *nullus enim*. For no man

Gaudet] *gaudere solet*, enioyeth, or reioyseth

Diu] *longo tempore*, long tyme,

Qui vincit] *causam obtinet*, whiche getteth his purpose

Iudice iniquo] *per iudicem iniquum*, through a false and ill Iudge, *id est, qui iniustè damnauit*, which condemneth falsly, & wrongfullie.

¶ Præterita conuitia non sunt verbis refricanda.

Old iniuries past, are not to be renewed with wordes.

Litis præteritæ noli maledicta referre.
Post inimicitias iram meminisse, malorum est.

They bee ill people, that will renewe an old mischiefe.

Noli inferre] *verbis repetere*. Do not repeate in wordes

Maledicta] *conuitia*, slaunderous iniuries

Litis præteritæ] *rixæ anteactæ*, of brawlyngs passed.

Est [*sub enim*] malorum (*sub hominum*) *id est, ma-*

los

los homines pertinet. For it is the propertie of ill folke,

Meminisse] *recordari*, to bring to memorie,

Iram] *litem*, strife and discorde,

Post inimicitias] *postquam finitæ sunt inimicitiæ*, after that malice and brawlings be ended, *id est, postquam reditum in gratiam*, whã they be made frends, that is to say, whẽ thei be reconciled.

¶ Teipsum neque lauda, neque vitupera. Neither praise nor dispraise thy self.

Nec te collaudes, nec te culpaueris ipse
Hoc faciunt stulti: id, quos gloria vexat inanis.

Laudare se vanè: vituperare, stulti est. It is the propertie of a glorious man to praise hymselfe: and it is the propertie of a foole to dispraise hymselfe.

Ipse] *tuipse*. Thou thy selfe

Ne collaudes te] *nec te laudes*, mayst not praise thy selfe

Nec culpaueris te] *ne te etiam vituperes*, neither mayst thou dispraise thy selfe.

Sub. nam] stulti (*sub. homines*, For foolishe men

Faciunt hoc] doe this, *id est, seipsos culpare solent*, that is, doe commonly blame theimselues.

[*Sub. at illi*] quos inanis gloria vexat] *qui vexantur inanis gloria*: But they whiche are vexed with

with vainglory, *id est, vani, & glorioſi homines*, that is, glorious and vaine men,

[*Sub. faciunt*] id (*pro illud*) doe that thing, *hoc eſt, ſeipſos collaudant*, doe commonly praiſe themſelues.

¶ Quæſitis vtere parcè. Uſe thy goods whiche thou haſt gotten ſoberly, moderatly.

Vtere quæſitis modicè, cùm ſumptus abundat.

Labitur exiguo, quod partum eſt tempore longo.

Quę longo tempore parta ſunt, magno ſumptu citò dilabũtur. In great exſpences, goods whiche haue bene in long tyme gotten, are quickely conſumed.

Vtere modicè] *id eſt parcè*. Uſe thou moderatly, *id eſt ſine luxu*. without prodigall exceſſe

Quæſitis] *rebus partis*, goods gotten,

Cùm [*ſub. enim*] ſumptus abundat] *excedit, & nimius eſt*, for exſpences doe exceede, that is to ſay, whẽ you diſpend more then you ought

[*Sub. tunc id*] labitur] *effluit, dilabitur*. Than that conſumes away

[*Sub. in*] tempore exiguo, in little tyme,

Quod partum eſt] *acquiſitum, comparatũ*, which was gotten

[*Sup. in*] longo [*ſub. tempore.*] in long tyme, that is to ſay. Is ſone ſpent, whiche was in long tyme gotten.

¶Interdū expedit ſimulare ſtultitiam. It is good ſometyme to fayne & counterfait fooliſhnes.

Inſipiens eſto, cùm tempus póſtulat, aut res:

Stultítiam ſimuláre loco prudẽtia ſumma eſt.

Eſto inſipiens] *quaſi inſipiens, & ſtulto ſimilis.* Bee thou like a foole

Cùm] *quando*, when

Tempus] *opportunitas, vel occaſio*, tyme, that is to ſay, oppoꝛtunity and occaſion,

Aut res] oꝛ good cauſe oꝛ matter, oꝛ any thyng

Poſtulat] *exigit (ſub. illud)* requireth it.

[*Sub. nam illud*] eſt ſumma prudentia] *maxima aſtutia.* Foꝛ that is the greateſt ſubtilty

Simulare ſtultitiam] to counterfait fooliſhnes

[*Sub. in*] loco] *cùm eſt opportunum*, when oppoꝛtunitie ſerueth.

¶Neque prodigus, neque auarus fueris. Bee thou not pꝛodigall noꝛ couetous.

Luxúriam fugito: ſimul & vitáre meménto.

Crimen

Crimẽ auaritię.nã ſunt cõtraria famæ.

Hoc eſt. Vtrunque enim id vitium malè audit ab omnibus. For both theſe vices are repꝛoued among all men.

Fugito [*ſub.tu*] *caue*. Eſchewe and auoyde
Luxuriam] *profuſionem*, prodigalitie,
Nam [*ſub.ambo*] for both of theim
Sunt contraria] *valdè nocent*, hurte very mutche
Famæ] *boni nomini*] good name & good repoꝛte, *hoc eſt plurimum famæ detrahunt*, they diminiſhe good renoume verie much.

¶ Homini loquaci parum credendum. A greate talker is not to be muche credited.

Noli tu quædã referẽti crédere ſemper.
Exigua ijs tribuenda fides, qui multa loquúntur.

Noli [*ſub. tu*] credere ſemper] Beleeue not alway
Homini ſemper referenti quædam] *ei qui ſemper aliquid noui rumoris affert*, him that bringeth alwaies ſome newe tidynges, that is to ſay, a teller of newes, a babler.
Fides [*enim ſup.* exigua] *id eſt parua*,
Eſt tribuenda [*habenda eſt*] *id eſt, parum enim credendum eſt*. Wee ought to geue little credite
Ijs [*ſub. hominibus*] to thoſe men,

Qui loquuntur multa, which ſpeake many wo-
des, that is to ſaie, which ſpeake much, *id eſt, loquacibus, & garrulis*, to bablers.

ADMONITIO.

Noli tu quædam] *quadam pro aliqua. Sic enim proprietas exigit.*

¶ Non vini, ſed tua ipſius culpa eſt, ſi quid, potu peccaueris. It is not the fault of Wine, but thyne owne fault, if thou doe any thyng fooliſhly after that thou haſt dronke to muche.

Quod potu peccas, ignóſcere tu tibi noli:
Nam nullum crimen vini eſt, ſed culpa bibéntis.

Noli [*ſub.* tu] ignoſcere tibi *(tibi ipſi noli parcere) ſed teipſum accuſa, nõ autem vinum.* Pardone not thy ſelfe, but accuſe thy ſelfe, and not the wine, [*ſub. in eo*, in that

Quòd peccas] that thou doeſt offend

Potu] *potatione*, with too muche drinke: *Hoc eſt, cùm ex potatione aliquid peccaueris, noli in vinum culpam transferre, ſed teipſum accuſa.* When with to muche drinkyng thou haſte done any folly, excuſe not thy ſelfe through the wine, but accuſe and blame thy ſelf.

Nam nullum crimen vini eſt] *Nulla enim eſt in vino culpa.* For there is no fault in the wine:

Sed

Sed [*sub. illud est.*
Culpa bibentis] *potoris*, but the fault is in the drinker.
¶ Amico taciturno consilium crede. Commit thy secret counsell to thy trustie freinde.

Consiliũ arcánũ tácito cõmítte sodáli.
Córporis auxiliũ médico cõmítte fideli.

Medico, nisi fideli, ne te commiseris. Commit not thy selfe into the handes of a Phisition, except he bee good.
Committe [*sub. tu*] *fac vt committas, fac vt credas.* See that thou commit
Consilium arcanum] *secretum consilium tuum*, thy secret
Sodali] *id est*, *familiari tuo*, to thy familiare frœnde,
Tacito] *taciturno*, whiche is discrete to keepe close that, that is spoken to hym.
[*Sub.&*] committe auxilium corporis] *fac item vt committas remedium corporis tui*, and commit the saufe remedie of the bodie,
Medico] to a Phisition,
Fideli] *notæ & probatæ fidei*, whiche is trustie, that is to saie, whom thou maiest trust without daunger.
¶ Ne te offendat malorum successus. Let not the prosperitie of wicked men greue thee.

Noli ſucceſſus indignos ferre moleſte.
Indulget fortuna malis, vt lædere poſſit.

Hoc eſt, malis fortuna blanditur, vt poſtea noceat. Fortune flattereth the wicked, to delude or hurte them afterward.

Noli [*ſub. tu*] ferre moleſtè] *ne ægrè feras.*
Succeſſus] *bonam fortunam.*
Indignos] *quæ contingit malis hominibus, quamuis ea ſint indigni.* Bee not diſpleaſed at the good fortune of ill men, although thei deſerue it not,
[*Sub. nam*] fortuna indulget] *id eſt, fauet,* for fortune fauoureth
Malis] *ſub.* (*hominibus*) wicked men,
Vt] *ſub.* (*ea*) that ſhe
Poſſit lædere] *ſub.* (*illos*) *id eſt, illos nocere,* maie bee able to hurte them.

Admonitio.

Antiqua lectio fuerat. Succeſſus indignos noli tu ferre moleſtè. Sed verſus erat duriuſculus.

¶ Futuros caſus, vt leuius feras, prouide. Forſee the chaunces that maie happen to thee, that thou maieſt abide theim the eaſier.

Proſpice qui veniunt, hos caſus eſſe feren-

ferendos:

Nam leuius lædit, quicquid præuidimus antè.

Vnde illud. Iacula præuiſa minus lædunt. The dartes that we ſe, doe not hurte vs ſo muche as thoſe that come vnawares.

Propice] *prouide.* Foꝛſee thou,

Hos caſus qui veniunt] *pro (eueniunt) id eſt, euenire ſolent: ſub (nobis) hoc eſt, euentus ipſos.*

Eſſe ferendos] *ſub, (æquo animo)* that wee muſte beare patiently the chaunces, whiche happen vnto vs commonlie: that is to ſaie, the chaunces and aduentures of the woꝛlde.

Nam] *etenim,* Foꝛ

Quicquid præuidimus antè] *omne quod antè prouidimus, quàm ſcilicet eueniat,* all that wee haue foꝛſeene. befoꝛe it happen to vs,

[*Sub. id*] lædit [*ſub. nos*] leuius *minus nobis nocet,* doeth vs leſſe diſpleaſure, oꝛ græueth vs leſſe.

ADMONITIO.

Præuidimus antè.] Aduerbium (antè) vacat: quia idem ſignificat: (præuidimus) quod antè vidimus.

Satis igitur erat dixiſſe, præuidimus.

¶ Aduerſis in rebus animus ſpe ſuſtentandus. In aduerſitie we ought to ſtrengthen the harte

with hope: that is to saie, wee ought alwaie to hope well, and to bee of good comforte.

Rebus in aduersis animum submittere noli.

Spem retine: spes una homine nec morte relinquit.

Hoc est, Semper spes vitam comitatur. Hope alwaies kæpes companie with life, that is to saie, a man liues alwaies in hope.

Vnde Ouidius, Viuere spe vidi, qui moriturus erat. I sawe one readie to dye, liue by hope.

Noli submittere] *ne deprimas*, Discourage not

Animum] *sub.* (*tuum*) thy mynde, that is to saie bee not out of comforte,

In rebus aduersis] *in aduersa fortuna*, in aduersitie.

[*Sub.sed*] retine] *conserua.*

Spem] But kæpe hope: that is to saie, see that thou haue alwaie good courage,

[*Sub.nam*] spes vna] *sola spes.*

Nec *sub.in*] morte relinquit hominem] *id est, ne in morte quidem hominem deserit.* For onely hope forsakes not a man, but onely at death: that is to saie, she holdeth surely, as long as life.

¶ Occasiônem rei commodæ ne prætermittas.

Let

Let not oppoꝛtunitie oꝛ occaſion ſlippe from thee.

Rem tibi quam noſces aptam, dimittere nóli.
Fronte capillata eſt, ſed poſt occaſio calua.

Noli [*ſub. tu*] dimittere] *id eſt, ne dimittas, ne ſinas elabi.* Suffer thou not to eſcape oꝛ ſlippe away,
[*Sub. eam*] rem qnam noſces] *id eſt, cognoſces.*
[*Sub. eſſe*] aptam tibi] that thyng, whiche thou ſhalt knowe to bee pꝛofitable to thee.
[*Sub. nam*] occaſio eſt fronte capillata] *id eſt, fingitur antè habere multos capillos:* Foꝛ occaſiõ oꝛ oppoꝛtunitie (as men faine) hath muche heare befoꝛe:
Sed [*ſub. ea eſt* [calua poſt] *à tergo eſt ſine capillis* but behinde ſhe is balde, that is to ſaie, without heare.

ADMONITIO.

Fronte capillata eſt, &c. *Id nobis ſignificat, arripiẽdam eſſe oportunitatem, cùm primùm contigerit. Nam poſtquam elapſa fuerit, vix deprehendi, aut recuperari poteſt.*

¶ Ex præteritorum recordatione, futuris prouidendum. By the remembꝛaunce of thynges paſte, wee ought to pꝛouide foꝛ that that is

to come.

Quod ſequitur, ſpecta: quódque imminet, antè uideto.

Illum imitare Deum, qui partem ſpectat utranque.

Specta] *ſub.tu*] *conſidera*, Conſider thou
[*Sub.id*] quod ſequitur] *præterijt*, that that is paſte,
Que] *pro* (&) and
Videto] *antè prouide.*
[*Sub.id*] quod imminet] *inſtat, hoc eſt, id quod futurum eſt*, prouide thou for that that is to come,
[*Sub.atque tu*] imitare illum deum, qui ſpectat] *id eſt videt*, vtranque partem] *id eſt, partem anteriorem & poſteriorem. Hoc eſt, fac exemplo Iani dei, qui antè, & poſt uidet.* And alſo doe as the God Ianus whiche ſeeth before and behinde.

ADMONITIO.

Ianus apud Romanos erat Idolum, duas habens facies, quaſi utring; videret: hoc eſt, tam à tergo, quàm à fronte.

¶Non voluptati ſeruiendum, ſed temperantia valetudini conſulendum. We muſt not bee ſubiect or obedient to our owne pleaſure, but muſt abſtaine to preſerue health.

Fortior

Fortior vt valeas, interdum parcior esto.
Pauca voluptati debentur, plura saluti.

Esto [*sub. tu*] Be thou
Interdum] *quandoque*, sometymes
Parcior *temperantior, quàm scz. solitus sis*, more moderate then thou art accustomed (*sub. in fouendo corpore*) in cherishyng thy body,
Vt valeas fortior] *vt sis robustiori valetudine*, that thou maist be of stronger health,
Pauca Few thynges
Debentur voluptati, are dewe to pleasure,
[*Sub. sed*] plura debentur saluti., but many moe thynges are dewe to health.
Hoc est, voluptati quidem nõnihil tribui potest, sed inprimis curanda est valetudo, sine qua nulla est voluptas. That is, somethyng is dewe to pleasure, but aboue all thynges we ought to take heede vnto our health without the whiche there is no pleasure.

¶ Cede multitudini. Hoc est, multorum sententiæ ne solus contradicas. Speake not thou alone against the opinion of many men.

Iudicium populi nunquam contemp seris

Vnus:

vnus:

Ne nulli placeas, dum vis contemnere multos.

[*Sub. tu*] nunquam contempſeris] *ne vnquam contemnas.* Thou maiſt not deſpiſe

Vnus *ſolus in tua ſententia*, being alone in thine opinion,

Iudicium populi] *multitudinis ſententiam*, the opinion of a multitude,

Ne nulli placeas] *ne non placeas vlli, id eſt, ne probêris à nemine*: leaſt thou be alowed of no body. That is to ſay, leaſt no body alowe thyne opinion.

Dum [*ſub. tu*] *vis contemnere multos*] *ſpernere multorum iudicium*, whileſt thou will deſpiſe the counſell and aduiſe of many men.

¶Ante omnia valetudinem cura. Aboue all thinges haue regard vnto thy health.

Sit tibi præcipuè, quod primum eſt, cura ſalutis:
Tempora ne culpes, cùm ſis tibi cauſa doloris.

Cura ſalutis ſit præcipuè tibi] *habe in primis curam bonæ valetudinis*, Haue chief regarde of thy health.

Quod

Quod primum eſt] *quæ res eſt præcipua*, whiche is the chiefeſt of all thynges.

Ne culpes tempora] *ne culpam reijcias in temporis conditionem*, Excuſe not thy ſelf vpon the diſpoſition of tyme: *ſub.* (*ſi fortè tua intemperantia in morbum incideris*) if perchaunce thou fall into any ſickneſſe, by thyne owne intemperaunce and euill gouernment.

Cùm ſis tibi cauſa doloris] *cùm tu ipſe, non tempus, ſis cauſa morbi tui:* Seeyng thatthou thy ſelf art ỹ cauſe of thy ſickneſſe, & not ỹ tyme.

¶ Ne obſerues ſomnia, vt illis credas. Haue no greate credite or beleif in dreames.

Somnia ne cures. nam mens humana quod optat,
Dum vigilat ſperans, per ſomnum cernit idipſum.

[*Sub. tu*] ne cures ſomnia] Care thou not for dreames, *Hoc eſt, ne credas illis*, beleue theim not,

Nam humana mens] *nanque mens hominis*, for the mynde of man,

Cernit] *videt*, ſeeth

Per ſomnum] *inter dormiendum*, in ſleepyng,

Idipſum] *illud ipſum*, the ſame thyng,

Quod [*ſub. illa*] optat] *cupit*, whiche it deſireth: that

that is to saie, whiche it coueteth,
Sperans] hopyng
Dum ipsa vigilat] while it waketh.

ADMONITIO.

Somnia ne cures.] Notãdum, esse quandam somnij speciem, quæ visum dicitur: cui, cùm à Deo sit, credendum est: qualia multa in Biblijs leguntur.

Finis secundi libri Catonis.

DISTICHORVM DE MORIBVS LIBER III.

EPITOME.

¶ Citra doctrinam, vita est mortis simulachrum Without learnyng the life of man is like death. Legenda sunt igitur hæc præcepta, vt ex illis rectè viuere discamus, Therefore wee ought to read the lessons of this booke: that by theim wee maie learne to liue well.

HOC quicunque cupis carmen cognoscere, lector,
Hęc præcepta feres, quę sunt gratissima

gratissima vitę,
Instrue præceptis animum, nec discere cesses:
Nam sine doctrina, vita est quasi mortis imago.
Commoda multa feres: sin autem spreueris illud,
Non me scriptorem, sed te neglexeris ipse.

ORDO ET DECLAR. CAR.

[*Sub, tu*] lector, Thou reader,
Quicunq; cupis [*id est vis*, whosoeuer is willing
Cognocere] *scire & intelligere*, to knowe and vnderstande,
Hoc carmen] *Hunc libellum, versibus scriptum.* This little booke witten in Uerse
[*Sub. tu*] *feres*] *sub. ex eo*, thou shalt beare awaie
Hæc præcepta] these precептes,
Quæ] *præcepta scilicet*, the whiche
Sunt gratissima] *vtilissima*, are very profitable
Vitæ [*sub. hominis*] *id est, ad bene viuendum*, to good liuyng.
Instrue] *sub. tu*] *da operam vt instruas & adornes.* See thou instruct, garnishe and adorne

Animum

Animum [*sub. tuum*] thy mynde, thy soule
Præceptis [*sub. recte viuendi*] with lessons and precepts of good liuyng.
Nec cessies discere. And cease not to learne, *quasi dicat, Nunquam te capiat satietas proficiendi in doctr ina & bonis moribus*. Bee thou neuer wearie of profityng in learnyng and good manners.
Nam vita] *sub. hominis*. For the life of man,
Sine doctrina] *sine vlla eruditione*, that is to saye, a man liuyng without learnyng and erudition
Est quasi imago] *tanquam simulachrum*. Is as the Image
Mortis] of death. *Hoc est similis est homini mortuo*. Is like a dead man.
[*Sub. tu*] feres] *referes*, thou shalt beare away
Multa commoda] *multas vtilitates, multa bona, multos fructus*. Muche profite, goodes and fruite [*sub. ex lectione huius carminis*, by the reading of this litle worke written in verse.
Sin autem spreueris] *sed si contempseris*,
Illud] *sub carmen meum*. But if thou neglect it,
[*Sub. tu*] non neglexeris me scriptorem, sed ipse (*sub. neglexeris*)
Te *hoc est, non me qui sum author, sed teipsum potius contemnes*. Thou shalt not dispise mee whiche am the authour of the booke: But thou

thou ſhalt diſpiſe thy ſelfe, *quaſi dicat, non meum, ſed tuum fuerit incommodum*. As hee ſhould ſaye, the loſſe is not myne, but thyne.

¶ Maledicos rectè agendo contemne. Diſpiſe ſlaunderers with doyng well.

Cùm rectè viues, ne cures verba malorum.

Arbitrij noſtri non eſt, quid quiſque loquátur.

Quid quiſque dicat, non eſt in nobis ſitum. It lieth not in vs what euery body ſaieth. Hoc eſt, non poſſumus hominũ linguas cohibere. We can not rule ỹ tongues of all the worlde.

Cùm viues rectè] When thou liueſt well

Ne cures verba] *contemne ſermones*, diſpiſe the the wordes, care not for the talke.

Malorum [*ſub. hominum*] of wicked men, *id eſt, obtrectatorum*, of ſlaunderers.

Non [*ſub. enim*] eſt arbitrij noſtri] *Hoc eſt, id non eſt in noſtro arbitrio ſitũ*, for it lieth not in vs

Quid quiſque loquatur] *quale ſit illud quod vnuſquiſque dicat*, what euery man will talke and bable.

Satis ergo eſt vt curemus rectè agere. It is therefore ſufficient for vs to doe well.

¶ Amici crimen, quoad licebit diſſimula. Hide thy

freindes fault as muche as thou canſt.

Prodúctus teſtis (ſaluo tamen antè pudóre.)

Quantumcúnque potes, celáto crimine amici.

[*Sub.tu*]productus teſtis] *ſi tu productus eris ad teſtandum in iudicio.* If thou be brought forth to witneſſe in iudgement

Celato] *diſſimula*, hide and keepe cloſe

Crimen amici] *ſub. tui*, the fault of thy freind

Quantúmcunque [*ſub. tu*] potes] *pro poteris, id eſt, quo ad licebit tibi*, as much as thou mayſt.

Ante tamen ſaluo pudore] *honore (ſub. tuo) id eſt, ſic tamẽ vt honor tuus ſaluus maneat.* In ſuche ſort, that neuertheleſſe thine honour may be ſaufe and whole. *Hoc eſt, dummodo id fieri poſſit abſque honoris tui iactura.*

¶ Semper ſuſpecta eſt blandiloquentia. Flattery is alwaies to be miſtruſted.

Sermónes blandos, blæſóſque cauere memento.

Simplícitas veri ſana eſt: fraus ficta loquendi.

Memento] *fac memineris.* Take heede

Cauere

Cauere] *vitare*, to flee and eschewe

Sermones, speaches

Blandos, blæsósque *hominum blandorũ, & eorum qui fingunt se blæsos esse in loquẽdo*, of men that flatter, & counterfait a kynd of stammerynge.

[*Sub nam*] Simplicitas veri] *veritas simplex, & sine fuco*. For plaine trueth, that is to saye, without fraude

Est sana] *syncera, & sine vllo vitio linguæ profertur*, is sound, that is to say, is plaine without stammerynge.

Fraus] *sub. verò*] loquendi] *id est, fraudulẽta oratio*. But disceipfull speache

[*Sub. est*] ficta] *ad decipiendum composita est*, is made and framed to deceiue.

ADMONITIO.

Blandos, blæsósque] *Blæsus homo dicitur, qui ex vitio linguæ balbutit: quales sunt pueri, qui verba imperfectè proferre solent*. A stammerer.

¶ Ignaua, & otiosa vita est fugienda. We must eschewe idlenes and a slouthfull life:

Segnitiem fugito, quæ vitæ ignáuia fertur:

Nam cùm ánimus languet, consumit inértia corpus.

Hoc est, ex animi torpôre corpus ipsum cor-

rumpitur. Through the languishyng of the spirites, the body is corrupted.

Fugito] *Fac fugias.* See thou eschewe

Segnitiem, slouthfulnes, sluggishnes,

Quæ] *segnities scilicet*, the whiche

Fertur] *dicitur*, is called

Ignauia vitæ] *vita ignaua & odiosa*, a life both slouthfull and vnprofitable.

Nam cùm] *id est, quando.* For when

Animus [*sub. noster*] our spirite

Languet] *languidus est ac otiosus*, is idle and languishyng,

[*Sub. tunc*] inertia] *otium*, then slothfulnesse

Consumit] *corrumpit*, spoileth, or consumeth

Corpus] *sub.* (nostrum) our bodie.

¶ Animus fatigàtus, honestè reficiendum est: vt labori sufficiat. When the spirite is wearie, it must bee refreshed with honest recreation, to make it strong, to endure labour.

Interpone tuis interdum gaudia curis:
Vt possis animo quemuis sufferre laborẽ

Ouid. Quod caret alterna requie, durabile nõ est. That that lacketh rest, can not long endure.

Interpone] *intermisce*, Mingle thou

Interdum] *quandoque*, sometyme,

Tuis curis] *tuis laboribus*, with thy labours,

Gaudia] *honestas remissiones*, honest recreations,

Vt

Vt [*ſub tu*] poſſis ferre animo] *ſub.* (*tuo*) *id eſt, vt animus tuus poſſit ſuſtinere*, that thy mynde maie bee able to endure.

Quemuis laborem] Any kinde of labour what euer it bee, as though he ſaied, bee it neuer ſo greate.

¶ Malo animo neminem reprehende. Repꝛoue no man malicioꝰly.

Alterius dictum aut factum ne carpſeris vnquam:

Exemplo ſimili ne te derideat alter.

[*Sub tu*] ne carpſeris] *caue reprehendas*, Take heede thou repꝛehende not: *ſub*, (*malo animo*) malicioꝰly

Vnquam] *vllo tempore*, at any tyme,

Dictum aut factum alterius] *id eſt, alienum*, the ſaiyng oꝛ doyng of an other man:

Ne alter] *ne alius*, leaſt that an other man

Derideat te] maie mocke thee,

Exemplo ſimili] *ad imitationem tui*, by thine exãple, that is to ſaie, in doyng that to thee, that thou haſt doen to an other. *Fort. aſſis enim aliquando in idipſum incides, quod in alio reprehẽderis*. Foꝛ perchaunce ſometyme thou wilte fall into the ſame thyng, that thou repꝛoueſt in an other man.

Quę tibi ſors dederit, tabulis ſuprema notato.

Augendo ſerua: ne ſis, quem fama loquatur.

Hoc dicit, Si quid alicunde tibi aut legato, aut teſtamento obtigerit, id ſeruato diligenter: ſed ita ſeruato, vt etiam augeas. If any thyng, or any parte of goodes, come to thee from an other man, by gifte or legacie, keepe it ſauflie, and keepe it ſo, that thou maieſt encreaſe it.

Nam ſi profuderis, fies vulgi fabula, & male audies ab omnibus. For if thou ſpende it waſtfully, all men will repoꝛte ill of thee.

Serua] *ſub tu*] augendo] *fac vt conſerues & augeas*, Looke thou kepe and encreaſe it,

[*Sub.id*] quod ſuprema ſors dederit tibi (vt pote) notato [*ſub.in*] tabulis] *id eſt, relato ab aliquo in tabulas teſtamenti*, that which thou chaunceſt to haue by the laſte Will and teſtament of any man, *hoc eſt, quicquid ex aliqua hæreditate tibi obuenerit*. All that, that commeth to thee by any ſucceſſion.

Serua inquam illud.] Kepe it

Ne [*ſub.tu*] ſis (*ſub.is*)

Quem fama [*ſub.vulgi*) loquatur] *id eſt de quo loquatur vulgus*, leaſt thou bee one of whom the

the whole world will ſpeake, leaſt thou be ill ſpoken of. *Hoc eſt, ne malè audias à populo tanquam prodigus*, that is to ſaye, leaſt thou bee counted a ſpendall, and an euill huſband.

ADMONITIO.

Sors ſuprema] *Hic ſortem ſupremam dixit, pro ea fortuna, quæ à ſuprema voluntate alicuius profecta ſit. Suprema autem hominis voluntas, eſt ipſius teſtamentum. Tabulæ ſunt teſtamenti inſtrumentum: quia ſcilicet antiqui ferè in tabulis ſcribebant.*

Notatus in tabulis teſtamenti, vel relatus in tabulas. Hee that is put, hee that is writen, hee that is enregiſtred in any teſtament.

Cùm tibi diuitiæ ſuperant in fine ſenectæ,

Munificus facito viuas, non parcus amicis.

Cùm diuitiæ] *id eſt, opes.* When riches

Superant] *pro ſuperabunt, id eſt, abundabunt,* ſhall abound.

Tibi] to thee, *hoc eſt, ſi diuitijs affluas.* If thou ſhalt encreaſe aboundauntly in riches,

In fine ſenectæ] *id eſt, ſenectutis (ſub. tuæ)* in the ende of thine olde age. *Hoc eſt, in extrema ſenectute.* In ỹ later ende of thine age or cares

Facito[*ſub. tu vt*] viuas, ſee that thou liue
Munificus]*liberalis*, franke and liberall
Amicis] *ſub.*(*tuis*)*id eſt*, *in amicos tuos*, towarde thy freindes,
Non[*ſub. autem*)parcus]and not a niggard.

¶ Nullius bene ſuadenti ſententia aſpernenda. We muſt not diſpiſe the opinion of any man that giueth good counſell.

Vtile conſiliũ dóminus ne deſpice ſerui,
Nullius ſenſum, ſi prodeſt, tempſeris vnquam.

[*Sub. tu.*]dominus] *qui es dominus*. Thou that art a mayſter
Ne deſpice]*ne aſperneris*, mayſt not diſpiſe
Conſilium, the counſell
Vtile]*bonum*, profitable and good
Serui]*ſub. tui*]of thy ſeruaunt.
Nullius]*pro*(*ne & vllius.*
[*Sub. tu ne*]tempſeris]*pro contempſeris*, *id eſt*, *ne contemnas*. Deſpiſe thou not
Vnquam]*vllo tempore*, at any tyme
Senſum]*ſententiam*, the opinion
Vllius]*alicuius*(*ſub. hominis*)of any man
Si prodeſt]*ſub. ea*]*id eſt*, *dummodo ſit vtilis*, if it be good and profitable, *vnde illud ſapienter dictũ*. Non te moueat dicentis authoritas: ne quis dicat

dicat, ſed quid dicatur attende.

In eandem ſententiam, and the ſame meanyng hath this ſaiyng. *Sæpe etiã eſt olitor verba opportuna locutus.* There is is no man ſo mean, but ſometyme he ſpeaketh wiſely. Hic olitor, olitoris. I gardiner.

¶ Diminuta fortuna, contentus eſto præſentibus. If thy goodes be diminiſhed, bee contented with that, that thou haſt.

Rebus, & in cenſu ſi non eſt, quod fuit antè:

Fac viuas contentus eo, quod tempora præbent.

Si [*ſub. forte.*] If perchaunce

[*Sub. in*] rebus (*ſub. tuis*) in thy goods,

Et in cenſu] *ſub. tuo*] *in tuis facultatibus*, in thy ſuſtaunce

[*Sub id*] non eſt, quod fuit antè] *tantum quantum olim fuit* (*ſub. in illis*) there is not ſo much as there hath bene before. *Hoc eſt, ſi diminuta eſt fortuna tua.* If thy fortune be diminiſhed.

Fac [*ſub. tamẽ vt*] viuas. Neuertheleſſe ſo that thou liue

Contentus eo, content with that thyng

Quod tempora præbent] *ſub. tibi*] *id eſt, eo quod habes pro tempore*, whiche thou for tyme preſent.

ſent. *Hoc eſt, contentus eſto præſentibus.* Quiet thy ſelfe with that thou haſt now, *quaſi dicat, quod aderit boni conſule*, take in good parte that, that thou haſt preſently.

Ordo eſt, Si *id* nõ eſt *in* rebus *tuis*, & in cenſu *tuo*, quod antè fuit *in eo : Tamen tu* fac, vt viuas. &c.

¶ Dotis cauſa vxorem ne duxeris. Marry not a wife for her great doury ſake.

Vxórẽ fuge, ne ducas ſub nomine dotis:
Nec retinere velis, ſi cœperit eſſe molẽſta.

Imò ad mortem vſque retinenda eſt ea, quàm ſemel duxeris, etiam ſi fuerit moleſtiſſima.

Nam chriſtiana lege non licet vxorem relinquere, niſi propter eius adulterium.

Fuge [*ſub. tu*] *caue.* Beware thou,
Ne ducas vxorem, that thou marry not a wife
Sub nomine dotis] *id eſt, cauſa*, for the cauſe of a dourie, for her dourie ſake.
Nec [*ſub. tu*] velis] *& noli.* And will not thou
Retinere] *ſeruare* [*ſub. vxorem quantũlibet dotatam*, keepe a wife although ſhe haue a good dourie,
Si [*ſub. illa*] cœperit] *incœperit*, if ſhe begin
Eſſe moleſta, to be troubleſom (*ſub. tibi*) to thee, that

that is to say, if she become wicked.

¶ Ex aliorum vita sume exemplum tibi.
Take example of life of other men.

Multorum disce exemplo, quę facta sequaris,
Quę fugias. vita est nobis aliena magistra.

The life of other men, maie enstruct & teach vs to rule our selues.

Disce exemplo] Learne by the example
Multorum] *sub.* (*hominum*) of many men,
Quæ facta] what deedes,
[*Sub. tu*] sequaris] *sequi debeas*, thou ought to followe.
[*Sub &*] quæ] *sub.* (*facta*) And what deedes
[*Sub, tu*] fugias] *debeas fugere*, thou ought to auoyde and shunne:
[*Sub nam*] vita aliena] *id est, aliorum*. For the life of other men,
Est magistra nob.s] *docet nos, quid agendum, quid fugiendum sit*, teacheth vs what wee should doe, and what wee should eschewe.

¶ Vltra vires nihil aggrediendum est. Aboue our abilitie, nothyng is to bee attempted.

Quod potes, id tentes: operis ne ponde-

re

re preſſus

Succumbat labor: & fruſtra tentata relinquas.

[*Sub.tu*]tentes]*pro*(*tenta*)*id eſt*,*aggredere*. Take thou in hande

Id quod]*ſub.tu*] potes]*ſub.*(*efficere*) that, that thou art able to bryng to paſſe:

Ne labor]*ne conatus*:*ſub.*(*tuus*)leaſt thy labour

Succumbat]*vincatur*,bee vanquiſhed,

Preſſus]*oppreſſus & grauatus*,beyng oppreſt

Pondere]*mole*,*difficultate*,with huge weight

Operis]*rei tentatæ*,of thy worke taken in hande,

Hoc eſt,*ne tu ipſe grauatus onere negotij*,*ſuccumbas labori*,leaſt thou beyng græued with the burden of thy buſineſſe, fall doune vnder thy labour,

[*Sub.ne*] relinquas] *cogaris relinquere*, and that thou bee conſtrained to leaue of

Tentata]*res tentas*,the enterpryſes,

Fruſtra]*ſine vllo effectu*,without any effecte.

Quod noſti haud rectè factum, nolito ſilere.

Ne videare malos imitari velle tacendo.

Nolito ſilêre]*tacere*,Kæpe not ſecret

Sub.

[*Sub.id*]quod][*sub.tu*]nosti] *pro*(*nouisti*) *Hoc est, noueris*, that, that thou hast knowne
Haud rectè] *id est, malè.*
Factum]*sub.*(*esse*)to bee ill doen.
Ne[*sub.tu*] videare] *vt non videaris*, That thou maiest not seem,
Velle imitari] *insequi*, to bee willyng to followe
Malos]*sub.*(*homines*)ill men,
Tacendo] *dissimulando*, with kéepyng in silence *sub.*(*malefacta eorum*) their ill doynges.

ADMONITIO.

Antiqua lectio fuit, Quod nosti factum non rectè noli silere. Vbi stat versus more veterum. Sed id pueri non dum capiunt.

¶ In summo iure, expedit iudicis fauorem implorare. In the rigour of lawe, wée must beseche the fauour of the Iudge.

Iudicis auxiliũ sub iniqua lege rogato. Ipsæ etiam leges cupiunt, vt iure regantur.

Rogato]*sub.tu*]*petito*, Aske thou
Auxilium]*fauorem*, the fauour,
Iudicis] of the Iudge.
Sub lege iniqua] *quando lex erit nimium seuera*, When the lawe shalbe to rigorous,
Etiam ipsæ leges]*id est*, *quamuis leges sint optimæ*, the

the lawes them ſelues, although thei bée verie good,

[*Sub.tamen*] cupiunt, vt regantur] *volunt regi.*

Iure] *æquitate*, yet neuertheleſſe, would be mitigated by equitie, and reaſon.

¶ Incommodum ex tua culpa profectum, æquo animo ferendum] *ſub.* (*tibi eſt*) *id eſt, tu debes ferre.* Thou ought to abide, and endure a diſcommoditie that commeth by thyne owne faulte.

Quod merito pateris, patienter ferre memento:

Cúmque reus tibi ſis, ipſum te iudice damna.

In eandem ſententiam. Ouidius.

Leniter, ex meritò quicquid patiâre, ferẽdum eſt.

Memento] *ſub.tu*] Remember thou,

Ferre patienter] *id eſt, æquo animo*, to take in good parte,

[*Sub.id*] quod [*ſub tu*] pateris] *id eſt, ſuſtines*, that whiche thou ſuffereſt,

Merito] *ſub.* (*tuo*) *id eſt, tua culpa*, by thyne owne faulte.

Cúmque [*ſub.tu*] ſis reus tibi] *& quoniam accuſaris à tua ipſius conſcientia.* And ſeeyng thou art accuſed by thyne owne cõſcience, whiche

telles

telles thee that it is by thyne owne ſelf,

Damna] *ſub. tu* ipſum] *id eſt, condemna teipſum,* condemne thy ſelf,

Te iudice] *tuo ipſius iudicio,* by thyne owne iudgement.

Multa legas facito: perlectis, perlege multa:

Nam miranda canunt, ſed non credenda poetæ.

Hoc dicit, Cùm multa legeris, non tamen quieſcere debebis, quin ſemper aliquid legas. Whē thou haſte read muche, yet thou ought not to ceaſe of to read alwaie ſomethyng. Et licet poetis non vbíque fides adhibenda ſit, tamen eorum lectio plurimum delectat, propterea quòd illi res ſcripſerunt admirabiles. And although poetes are not alwaie to be beléeued yet neuertheleſſe, the readyng of them bryngeth great pleaſure, becauſe thei haue wrytten marueilous thynges.

Facito [*ſub. tu vt*] legas multa] Se that thou read many thynges:

[*Sub. &*] perlectis] *ſub. multis,*] *& cùm multa prelegeris,* & when thou haſt read many thynges.

Perlege [*ſub. item multa*] See that thou reade many thynges, that is to ſaye, reade daily more

more and more.

Nam poëtæ. For the poetes

Canunt] *carmine describunt*, declare in verse

Miranda] *res mirandas, ideóque delectabiles, & iucundas*, merueilous thinges. And therefore pleasaunt and delectable.

Sed non credenda [*sub. omnia*] *id est, non credendas omnes*. But not al thinges to be beleeued. *Quasi dicat*: Ex poetarum lectione delectatio magis quàm veritas petenda est.

¶ Pauca in conuiuio loquere. Speake little at the table.

Inter cõuiuas fac sis sermóne modestus.
Ne dicáre loquax, dum vis vrbánus haberi.

Fac] *sub. tu*] da operam. Geue diligence

[*Sub vt*] sis modestus] that thou be moderate

[*Sub in*] sermone, in talke

Inter conuiuas] *inter eos cum quibus epularis*, among theim with whom thou doest banquet, that is to say, at eatyng and drinkyng amõg company,

Ne dicare] *vt non dicaris* that thou be not called

Loquax] *garrulus*, a greate talker,

Dum vis haberi] *existimari*, when thou would be counted and esteemed

Vrbanus] *præditus vrbanis moribus, & vitæ ciuilis*

lis peritus, one courteous, ciuill, and of good behauiour.

Cóniugis irátæ nolito verba timére.

Nam láchrymis ſtruit inſidias, dum fœmina plorat.

Nolito timere] *ne timeas.* Feare thou not
Verba, the wordes
Coniugis] *vxoris* (*ſub. tuæ*, of thy wife
Iratæ] *ſub. tibi*, when ſhe is angry with thee.
Nam dum fœmina plorat] *flet*. For when a woman weepeth
[*Sub. illa*] ſtruit inſidias] *molitur dolos*, ſhe doth deuiſe and inuent treaſon.
Lachrymis [*ſub. ſuis*] with her teares.

¶ Sic vtere tuo, vt alieno non egeas. Uſe thine owne good ſo, that thou haue no neede of other mens goods.

Vtere quæſitis: ſed ne videáris abuti.

Qui ſua conſumunt, cùm deeſt, aliéna ſequuntur.

They that waſtfullye ſpende their owne goodes, are conſtrained to liue with other mens when their owne are ſpent.

Vtere [*ſub. tu*] quæſitis] *rebus partis*. Uſe thy goods,

Sed[*ſub.ita iȳs vtere*]
Ne]*vt non*
Videaris abuti]*male vti*(*ſub.illis*)but yet in ſuch ſoꝛt that thou ſeeme not to abuſe theim,that is to ſay,to ſpende theim in waſt, & fooliſhly.
[*Sub.nam*]qui conſumunt]*profundūt*.Foꝛ they that ſpende and conſume fooliſhly
Sua]*res ſuas*,their owne goodes
[*Sub.illi*]ſequuntur aliena] *viuere coguntur ex aliorū bonis*,they are conſtrained to liue with other mens goods.
Cùm] (*ſub.res*)
Deeſt] *ſub.illis. Id eſt, quando iam nihil habent*, when they haue nothyng.

ADMONITIO.

Aliena ſequuntur,aut enim rapiunt, aut furantur aut mendicant,aut paraſitantur.

¶ Mors non eſt formidanda. Death is not to be feared.

Fac tibi propónas, mortem non eſſe timéndam.

Qnæ bona ſi non eſt,finis tamen illa malórum eſt.

Fac[*ſub.vt*] proponas tibi] *ſtatuas apud te tanquam aliquid certiſſimum*. Sée that thou determine with thy ſelfe certainly

Mortem

Mortem non esse timendam] *formidandam*, that death is not to be feared (*sub. tibi*) of thee.
Quæ] *mors scilicet*, the whiche
Si] *tametsi*, although
Non est bona] is not good,
Tamen illa est finis] *terminus*, yet she is the ende
Malorum] (*sub. omnium huius vitæ*) of all the ils and mischiefes of this life.

Uxóris linguam, si frugi est, ferre meménto.

Nánque malum est, nil velle pati, nec posse tacére.

Memento [*sub. tu*] Remember thou
Ferre] *tolerare*, to endure and suffer
Linguam] *loquacitatem*, the talke
Vxoris [*sub. tuæ*] of thy wife
Si [*sub. ipsa*]
Est frugi] *suo fungens officio*, if she be a good huswife.
Nanque [*sub. illud*] est malum] *hoc est, vitium.* For it is a vice and a faulte
[*Sub. aliquem*] nil] *pro (nihil)*
Velle pati] *ferre*, for a man to bee unwillyng to suffer any thyng.
Nec [*sub. eum*] posse tacere] and not to be able to keepe silence, that is to say, to geue none

aunſwere.

¶ Parentes ama] Loue entirely thy father and thy mother.

Dilige nō ægra charos pietáte parentes:
Nec matrem offendas, dum vis bonus
eſſe paréti.

Dilige] *ama* Loue thou

Pietate non ægra] *animi ſtudio non coacto*, with an affection vnconſtrained. *Hoc eſt, non grauatim, ſed libenter*, not by cōpulſion, but with a willyng minde and heart

Parentes] *patrem & matrem*, thy father and thy mother,

Charos] *quos debes charos habere*, whom thou ought to loue deerly. That is to ſay, to loue willingly, and ſingulerly, and to haue theim in reuerence.

Nec Offendas] *& caue offendere*, and offend not.

Matrem] *ſub. tuam*] thy mother

Dum [*ſub. tu*] vis eſſe bonus] *volēs fauere*) willyng to fauour.

Parenti] *tuo patri*, thy father, that is to ſaye, offende neither of theim.

Finis tertij libri Catonis.

DISTI-

DISTICHORVM DE MORIBVS LIBER IIII.

EPITOME.

¶ VT rectè viuamus, hæc præcepta memoriæ mãdanda ſunt, We muſt printe in our memorie theſe leſſons, that wee maie liue well.

SEcuram quicúnque cupis traducere vitam:
Nec vitijs hærere animum, quæ moribus obſunt:
Hæc præcepta tibi ſemper relegenda memento.
Inuenies aliquid, quo te nitare magiſtro.

ORDO ET DECLAR. CAR.

[*Sub.tu*] quicunque] Thou who ſoeuer
Cupis] *optas*, deſireſt
Traducere] *exigere*, to paſſe
Vitam] *ſub*, (*tuam*) thy life,
Securam] without trouble, *id eſt*, *tranquillam* &

ſine animi turbatione, peaceably and without trouble of mynde,

Nec] *pro*, *& non.*

[*Sub. & qui non cupis*] animum] *ſub.* (*tuum.*)

Herere] *detineri.*

Vitijs] *peccatis*, And whiche would not haue his ſoule ſpotted with vices,

Quæ] *vitia ſcilicet*, the whiche vices

Obſunt] *officiunt & contraria ſunt*, are hurtfull, and contrarie,

Moribus] *ſub.* (*bonis*) to good maners.

Memento hæc præcepta ſemper [*ſub. eſſe*) relegenda tibi] Remember to read theſe leſſons,

[*Sub. tu*] inuenies] *ſub.* (*in illis*, thou ſhalte finde,

Aliquid] *rem aliquam*, ſome thyng,

Quo] *quare*, with the whiche

[*Sub. tu*] nitare] *niti poteris ad bene viuendum*, thou maieſt aide thy ſelf to liue well,

Te] *ſub. ipſo*] magiſtro] Thy ſelf beyng maiſter, *hoc eſt, citra vllius doctoris operam*, without the helpe of any teacher.

EPITOME.

¶ Beatus eris, ſi diuitias contempſeris. Thou ſhalt bee happie, if thou neglecte richeſſe.

Deſpice diuitias, ſi vis animo eſſe beatus:

Quas

Quas qui ſuſpiciunt, mendicant ſemper auari.

Semper auarus egit. The coueteous man is alwaie nedie and pooꝛe.
Deſpice]*contemne*, Deſpiſe thou
Diuitias]richeſſe,
Si [*ſub. tu*]vis]*cupis*. If thou deſire
Eſſe beatus]*fœlix*, to bee happie,
Animo]*ſecundũ animum* as touchyng the ſoule
Quas qui ſuſpiciunt]*nam qui admirantur & magni faciunt eas*, Foꝛ thei that eſteeme, and regarde them verie muche,
[*Sub. illi*]mendicant]*in egeſtate viuunt*, thei liue in neede and pouertie,
Semper auari] alwaies bëeyng coueteous: *quia nunquam ſatis habent, nunquam expleri poſſunt* Becauſe thei can neuer haue enough.

¶ Si ad naturam viues, nunquam eris pauper. Thou ſhalte neuer bee pooꝛe, if thou wilte liue accoꝛdyng to nature, Hoc eſt, non ſecundum appetitum, ſed ſecundum rationem, quæ eſt viuendi regula: that is to ſaie: not accoꝛdyng to appetite and luſte, and ſenſualitie, but accoꝛdyng to reaſon, whiche is the rule of life. Nunquam eris pauper: Hoc eſt, iudicio tuo nunquam egebis.

Commoda naturæ nullo tibi tempore deerunt:
Si contentus eo fueris, quod postulat vsus.

Commoda] *commoditates*, The commodities
Naturæ] of nature, *id est, res ad viuendum necessarias*, the thynges necessarie for the life,
Nullo tempore deerunt tibi] *nunquã te deficient*, shall neuer faile thee,
Si fueris] *pro, eris*, if thou shalt bee
Contentus eo] content with that thyng,
Quod vsus] *naturæ necessitas*, which the necessitie of nature,
Postulat] *exigit*, requireth.

Cùm sis incautus, nec rem ratione gubernes:
Noli fortunam, quæ non est, dicere cæcam.

Cùm [*sub. tu*] sis incautus] *si fueris imprudens*, If thou bee not circumspecte
Nec gubernas] *& non regas, non administres*, and doest not gouerne
Rem] *sub. tuam*, thy goodes,
Ratione] *prudentia*, with wisedome and discretion.

tion,

Noli dicere] *ne dixeris*, Call thou not

Fortunam] Fortune [*sub.* (*esse*) to bee

Cæcam] blinde,

Quæ] *fortuna scilicet*, the which

Non est] *sub.* (*cæca*) is not blinde. *Quasi dicat. Noli culpam assignare fortunæ, sed tuæ potius imprudentiæ.*

ADMONITIO.

Dicere cæcam] *Hic est error Ethnicorum, qui fortunam esse deam putauerunt, eámque deam cæcam appellauerunt.*

¶ Sic pecuniam dilige, vt nummorum forma non delecteris. Loue money in suche sorte, that thou bee not delighted with shape or forme thereof.

Dilige denarium: sed parcè dilige formam:

Quam nemo sanctus, nec honestus captat habere.

Dilige] *ama*, Loue thou

Denarium] *quemlibet nummum*, any kinde of money, *sub.* (*propter vsum tuum*) for thy necessarie vse:

Sed dilige parcè] *id est, caue nimium diligas*, But take heede thou loue not to muche.

Formam] *ſpeciem: ſub.* (*eius*) the beautie and figure of it.

Quam] *formam ſcilicet*, The whiche

Nullus ſanctus] *nullus homo integræ vitæ*, no man of holie life,

Nec honeſtus] *nec vir bonus*, nor good man,

Captat] *cupit habere*, deſires to haue: *Hoc eſt, nemo vir bonus pecuniam quærit propter nummorum pulchritudinem, ſed propter vſum eius neceſſarium.*

¶ In corporis valetudine ne parcas rebus tuis. Spare not thy goods and money when thou art not in good health of thy body.

Cùm fueris locuples, corpus curáre memento.

Æger diues habet nummos, ſe non habet ipſum.

A riche man which is ſicke is not his owne man though he be full of money.

Cùm fueris] *ſi tu eris*. If thou ſhalt bee

Locuples] *opulentus*, aboundyng in riches,

Memento] *fac memineris*, ſee thou remember

Curare corpus] *valetudinem corporis*, to looke and prouide for the good ſtate of thy body.

[*Sub. nam*] diues] *ſub. homo*] For a riche man

Æger] *ægrotus*, beyng ſicke,

Habet

Habet nummos] *habet quidem pecuniam*, hath money.

[*Sub. ſed ille*] *non habet ſeipſum*. But he hath not hymſelf, that is to ſay, he hath no pleaſure of hym ſelfe.

ADMONITIO.

Se non habet ipſum. Hoc eſt, non eſt compos ſui, cùm & corpore, & animo malè valeat: corpore quidem propter morbum: animo autem ſi rebus ſuis nō vtitur, nempe quòd auarus ſit.

¶ A magiſtro ſi verbera tuliſti, cur patris iram non feres. If thou haue ſuffered the ſtripes of thy maiſter, why wilt thou not ſuffer the angre of thy father.

Verbera cùm tuleris diſcens aliquando magiſtri:
Fer patris imperium, cùm verbis exit in iram.

Cùm tuleris] *paſſus fueris*. When ỹ haſt ſuffred,
Diſcens] *cùm diſceres*, when thou didſt learne,
Aliquando] *aliquo tempore*, when tyme was,
Verbera magiſtri] *à magiſtro*, ſtripes of thy maiſter.
Fer [*ſub. tu*] *patere* [*ſub. æquo animo*] Suffer gently
Imperium] the rule and gouernaunce

Patris

Patris[*ſub. tui*] of thy father

Cum[*ſub. ille*]exit in iram]*quando tibi vehementer iraſcitur*, when hee is verie angrie with thee.

Verbis]*obiurgatione, aut reprehenſione*, with chiding wordes, that is to say in reprehendyng and blamyng thee.

¶ Quicquid aggrediare, vide ne perdas operam, Whatſoeuer thou take in hande, take heede that thou looſe not thy labour. Hoc eſt, nihil aggrediare niſi certam vtilitatem præuideas. That is, attempte nothing except thou foreſee ſome ſuer profite and commoditie.

Res age, quæ proſunt: rurſus vitáre memento,

In quibus error ineſt: nec ſpes eſt certa labóris.

Age[*ſub. eas*] res] *occupa te in iis rebus agendis.* Occupy thy ſelfe in doyng thoſe thinges

Quæ]*res ſcilicet*, the whiche

Proſunt]*ſunt vtiles*, are profitable.

Rurſus]*contrà*. On the contrary part

Memento]take heede

Vitare]*cauere*, to auoyde, and eſchewe (*ſub. eas res*) thoſe thynges

In quibus]*rebus ſcilicet*

Error

Error]*dubitatio*

Inest]*ſita eſt*,whiche haue a doubt:Hoc eſt: *quæ dubiæ ſunt*,whiche are alwaies doubtfull,

Nec]*pro & non*

(*Sub.& in quibus*)

Spes certa laboris]*vtilitas ex labore tuo.*

(*Sub.non*) eſt] and the which haue no ſuer hope of profite for thy labour.

¶Bis dat, qui cito dat. He that geues quikly geueth twiſe,that is to ſay,he doth double pleaſure.

Quod donare potes, gratis concéde rogánti:

Nam rectè feciſſe bonis,in parte lucrósum eſt.

Vnde illud.Beneficium dando accepit, qui digno dedit.He hath receiued a benefite which beſtoweth one vpon a good man.

Concede[Graunt thou

Gratis]*liberaliter*,freely,that is to ſay,without muche deſiryng and attendyng

Roganti]*ſub.homini*]*id eſt: ei qui à te petit*, to hym that aſketh of thee,

[*Sub.id*] quod (*ſub.tu*) potes donare (*ſub.ei*) that whiche thou canſt giue hym.

Nam rectè feciſſe]*benefeciſſe*.For, to haue done well

well.

Bonis] *ſub.*hominibus,to good men,*id eſt,dignis*: to theim that be worthy.

Eſt lucroſum]*vtile*,is a profitable thyng

In parte]*ex aliqua parte*, in ſome parte, that is to ſay,after ſome maner.

ADMONITIO.

Quod donare potes,&c.*In eandem ſententiam eſt illud Salomonis*. Ne dicas amico tuo, vade, & reuertere, & cras dabo tibi, cùm ſtatim poſſis dare.

Gratis] *Non enim gratis dare videtur, qui ſe toties rogari permittit. Vnde illud: ſatis emptũ eſt quod precibus conſtat*. That is bought decre enough whiche is bought with praiers.

¶Mali ſuſpicio ſtatim expedienda eſt. A ſuſpicion of a miſchief muſt be ſearched out quickely.

Quod tibi ſuſpéctum eſt, confeſtim diſcute quid ſit:
Nanque ſolent primò quę ſunt neglécta nocere.

Diſcute]*exquire, examina*, Enquire diligently

Confeſtim] *ſtatim,& ſine mora*,without delaye,

Quid ſit[*ſub.id*] *hoc eſt, quid ſibi id velit*, what that thing meaneth

Quod eſt ſuſpectum tibi, whiche is ſuſpected to thee,

thée, *hoc est, de quo malè suspicaris*, of the which thou hast an ill suspicion.

Nanque [*sub. ea*] For those thinges

Solent nocere] *sibi damnum afferunt*, doe often bring hurte and damage

Quæ neglecta sunt] of the whiche wee make no accoumpte

Primò] *in principio*, in the beginnyng.

¶ Venerea libidine captus, ne gulæ indulgeas, If thou bee giuen to lecherie, flée gluttonie.

Cùm te detineat venéris damnósa voluptas:
Indulgére gulæ noli, quæ ventris amica est.

Cùm damnosa voluptas veneris detineat te] *Si venerea libidine captus eris.* If thou bee ouercome with lecherie

Noli indulgere] *caue indulgenter seruias*, giue not thy self to too muche gluttonie.

Quæ] *gula scilicet.*

Est amica ventris] *valdè amatur à ventre.* The whiche is welbeloued of the beallie: *quià scilicet eum saginat*, that is to saie, because she fattens hym.

¶ Malus homo omni bellua pernicioſior. (*sub. est*) A wicked man is worse then any beast.

Cùm

Cùm tibi propónas animalia cuncta timére:

Vnum hóminem tibi præcípio plus esse timéndum.

Cùm [*sub. tu*] proponas tibi] *quamuis tibi persuadeas.* Although ỹ thinke in thy fantasie,
Timere] *formidare*, to feare
Cuncta animalia] *omnes feras*, all wilde beastes:
[*Sub. tamen ego*] præcipio] *suadeo tibi*, yet neuertheleſſe I counſell thee,
Vnum hominem] *ſolum hominem.*
Eſſe timendum tibi] *id eſt, à te.*
Plus] *magis quàm ſcilicet, cætera omnia animalia*, that thou oughteſt to feare one man, more then all brute beaſtes.
¶Eſt parum robuſtum eſſe niſi ſapias It is a ſmal thyng to be a ſtrong man, if thou be not wiſe.

Cùm tibi prævalidæ fuerint in córpore vires,

Fac ſapias: ſic tu póteris vir fortis habéri.

Cùm vires prævalidæ fuerint tibi in corpore] *id eſt, ſi robuſtus eris.* If thou bee a ſtrong man, and ſturdie,

Fac

Fac ſapias] *da operam, vt tu ſapias*, ſee that thou bee a wiſe man, ſee thou get wiſedome.

Sic] *ita*, euen ſo

Tu poteris haberi] *exiſtimari*, thou maieſt be déemed and counted

Vir fortis *magnanimus*, a valiaunte man.

¶Si laboras, amicum accerſe. If thou be in néede, call thy freende to helpe thee.

Auxilium à notis pétito, ſi fortè labóras.

Nec quiſquam mélior médicus, quàm fidus amícus.

Petito [*ſub. tu*] Aſke thou

Auxilium] aide and helpe

A notis] *ab amicis*, of thy freendes:

Si forte] if by chaunce,

[*Sub. tu.* laboras] *verſaris in periculo, aut alia neceſſitate*, if thou be in daunger, or other need.

Nec quiſquam] *id eſt: nemo (ſub. enim eſt)*

Melior medicus] *ſub. animi*] *id eſt conſolator*. For there is no better ſpirituall Phiſition, that is to ſaie, a comforter:

Quàm fidus amicus] *ſub. eſt*, then a true & faithfull freende is.

Cùm ſis ipſe nocens, moritur cur víctima

ma pro te?

Stultitia eſt morte alterius ſperare ſalutem.

Cur] Why?

Victima] *animal quod immolatur*, the beaſte that is ſacrificed,

Moritur, dieth

Pro te] *pro pœna tua*, for thy punniſhement or ſatiſfaction?

Cùm ipſe] *tuipſe*

Sis nocens] *author criminis, non autem victima.* Seeyng thou thy ſelf, art the offendour, and not the beaſte.

Sperare [*ſub.enim*] ſalutem. For, to looke for ſaluation, and deliueraunce.

In morte alterius] in ỹ death of an other thyng, *vt puta victimæ*, that is to witte, of a beaſt whiche is ſacrificed.

Eſt ſtultitia] *dementia*] Is a follie and madneſſe.

ADMONITIO.

Cùm ſis ipſe nocens. &c.] *Senſus eſt, ſtultum eſt quempiam pro ſuo crimine animal immolare, cùm ex eo ſacrificio, nulla ſalus, aut ſatisfactio ſperanda ſit. Hæc autem fuit ethnicorum ſuperſtitione,*

¶ Amici ex moribus, non ex cenſu deligendi (*ſub. ſunt*) Frendes muſt be choſen, accordyng to their

their behauiour, and not accordyng to their riches.

Cùm tibi vel ſocium, vel fidum quęris amicum:
Non tibi fortuna eſt hominis, ſed vita petenda.

Cùm] *quando.* When
[*Sub. tu*] quæris] thou ſeekeſt and lookeſt for,
Tibi] for, thee: that is to ſaie, for thy freendſhip,
Vel ſocium] either a companion,
Vel amicum, or a freende
Fidum] *fidelem*] faithfull, and true.
Fortuna hominis] *id eſt, eius.*
Non petenda [*ſub. eſt*] tibi] *id eſt, appetenda à te:*
Sed vita [*ſub. eius eſt petenda tibi. Hoc eſt, non debes appetere ſocietatem eius propter diuitias, ſed propter bonos mores.* Thou ought not to deſire his freendſhip, for his richeſſe, but for his good conditions, for his vertues, for his good life.

¶ Quæſitis vtere parcè] *Hoc eſt, citra auaritiam & luxuriam.* Spende thy goodes moderatelie: that is to ſaie, neither coueteouſly, nor exceſſiuely.

Vtere quæſitis ópibus: fuge nomen a-

uari.

Quid tibi diuitiæ prosunt, si pauper abundas?

To what purpose serue thy richesse, if thou bee poore in thyne aboundaunce? that is to saie, if thou neede that, whereof thou haste inough?

Vtere opibus] *diuitijs.*

Quæsitis] *partis: sub.* (*tibi*) Take the vse of thy goodes whiche bee gotten.

[*Sub. sed*] fuge] *fac vt vites.* But see thou shunne

Nomen] *notam*, the vice, and faulte

Auari] *sub.* (*hominis*) of a coueteous man, that is to saie, take heede thou bee not couetous.

Quid] *in quo.*

Diuitiæ] *sub.* (*tuæ.*)

Prosunt tibi] *cõducunt, conferunt*, What doe thy richesse profite thee, to what ende serues thy goodes?

Si abundas pauper] *si tu es pauper in abundantia tua.* If thou bee poore in thyne aboundaunce

Hoc est, si eges in tanta rerum copia, quia scilicet ijs vti non audes. If thou haue scarcitie in thyne aboundance of goodes, that is to wite because thou darest not vse theim.

ADMONITIO.

Quid tibi diuitiæ, &c. *Quasi dicat, Frustra parasti diuitias,*

diuitias, si uti non audes: sub.(illis.) In vaine haste thou gotten thy richesse, if thou dare not vse them. *Unde prouerbium. Tam deest auaro quod habet, quàm quod non habet.* The coueteous man lacketh aswell that he hath, as that whiche he hath not.

¶ Vis famam tueri? Noli amare voluptates. Wilt thou haue a good report? Se that thou loue not carnall pleasures.

Si famam seruare cupis, dum viuis, honestam:

Fac fugias animo, quæ sunt mala gaudia vitæ.

Si cupis] If thou desire,
Seruare] *tueri*, to keepe,
Honestam famam] *bonum nomen*, good report, a good renoune,
Dum viuis] *in omni vita tua*, whileste thou liuest: that is to saie, duryng all thy life:
Fac] *sub. vt*] fugias] *cura vt caueas*, See thou auoide,
Animo] *pro (ex animo) id est, studiosè*, with all diligence,
[*Sub. ea*] quæ sunt mala gaudia vitæ] *inhonestas & pernicioſas corporis voluptates*, the wicked pleasures of the flesh: *vt gulæ & veneris*, as

of glottonie and lecherie.

ADMONITIO.

Quæ ſunt mala gaudia vitæ] *mala gaudia pro voluptatibus poſuit: vt apud Vergilium. Et mala mentis gaudia.*

¶ Senectutem, quamuis interdum delirantem, ne irriſeris. Mocke not olde age, although it dote ſometyme.

Cùm ſapias animo, noli irridere ſenectam.

Nam quicúnque ſenet, ſenſus puerilis in illo eſt.

Noli irridere ſenectam] *ne irrideas ſenectutem. Hoc eſt, ſenes ipſos: ſub, (licet eos delirare interdum videas.* Mocke not olde age, that is to ſaie, old men: although thou ſee them dote ſometyme.

Cùm] *ſub. tu*] ſapias animo] *quamuis animi ſenſu naturali vigeas,* Although thou haue good naturall vnderſtandyng.

Nam ſenſus puerilis in illo eſt] *ſub. (homine) id eſt habet ſenſum puerilem.* For he hath a childiſh vnderſtandyng,

Quicunque] *quiſquis,* whoſoeuer

Senex] *ſenex eſt,* is an old man. *Hoc eſt, omnis homo*

mo senio confectus, quadam modo repueraſcit: id eſt. pueri more deſipit. Euerie man that is verie olde, is in a maner become a childe againe: that is to saie, doteth as a child.

Diuitiæ multis casibus pereunt: ars perpetua eſt. Richesse be lost by many chaunces: but cunnyng and learnyng are continuall.

Diſce aliquid: nam cùm ſubito fortuna recedit.

Ars remanet: vitamque hominis non deſerit vnquam:

Diſce aliquid] *aliquam, ſeu viuendi rationem.* Learne some art, that is to saie, some science or meane to liue.

Nam cùm] For when

Fortuna] *fortunæ bona*, the goodes of Fortune,

Recedit] *recedunt, abeunt, & pereunt*, departe and bee loste.

Subito] *repentè*, sodainly:

Ars] *viuendi ratio*, the knowledge and meane of liuyng,

Remanet] *propermanet: ſub. (cum ipſo homine)* continueth with a man,

Quæ] *pro (&)*

[*Sub. ea*] non deſerit vnquam] *nunquam relinquit* and neuer leaueth or forsaketh,

Vitam hominis] the life of a man.

¶ Ex verbis ferè mores cognoscuntur. Commonly by the woords men are knowen, that is to saie, their maners.

Prospicito tecum tacitus, quid quisque loquatur.

Sermo hominum mores & celat, & indicat idem.

Hoc est, modò celat, modò indicat. The talke of a man, sometyme couereth, and sometyme openeth his conditions. Vnde Seneca. Imago animi sermo est. Qualis est vir, talis oratio.] *sub.* (*eius est.*) The speache is the Image of the mynde: of what sorte the man is, suche is his talke.

Prospicito] *sub. tu,*] *diligenter vide, & perpende,* Marke well, and take diligent heede.

Tecum] *apud te ipsum,* with thy self,

Tacitus] keeppng silence,

Quid quisque loquatur] *dicat,* what euery man saieth: that is to saie, the talke of euery man. *Qualis sit vniuscuiusque sermo.*

[*Sub.*] nam] *etenim.* For

Sermo] *sermonis qualitas,* the speache, that is to saie, the maner of speakyng

Hominum] of men,

Celat[

Celat] *occultat.* hideth,

Et idem *ipse, sermo scilicet,* and the same

Indicat] *prodit, aperit, patefacit,* discouereth, sheweth, and bewraieth

Mores *sub.* (*eorum*) their conditions. *Hoc est, homines, aut tacendo mores suos dissimulant, aut loquendo aperiunt.* Men either with keepyng silence keepe close their conditions, or els with speakyng open theim.

¶ Omni arti adhibenda est exercitatio. Exercise must be had in euery arte and science, that is to say. We must practise our knowledge lest we forget it, and dailie to encrease it.

Exerce studium, quamuis perceperis artem.

Vt cura ingenium, sic & manus adiuuat vsum.

Exerce [*sub. tu*] studium] *frequens esto in studio tuo.* Continnewe muche in studie

Quamuis *licet*

[*Sub. tu* percceperis] *perdidiceris,* although thou haue perfitely learned

Artem] the arte and knowledge which thou studiest. *Hoc est, quamuis tu sis in arte tua doctissimus.* Although thou be very skilfull in thine arte.

Vt] *quemadmodum*, Euen as.
Cura] studie
Adiuuat ingenium] *id est, confert ingenio (sub. hominis*, aideth and helpeth the wit of man
Sic &] *ita & etiam*, So also, so likewise
Manus] *actio, exercitatio*, Manuall exercise
[*Sub. adiuuat*] vsum] *conduoit vsui*, is an aide and an helpe to the vse whiche a man hath in any arte, ỳ is to saie, in learnyng euery day.

Multũ venturi ne cures tempora fati:
Non mortem metuit, qui scit contemnere vitam.

He feareth not death which estemes not life.

[*Sub. tu*] ne multum cures tempora fati venturi] *mortis futuræ: hoc est, ne magnoperè sis solicitus de tempore mortis.* Bee not to careful or fearfull for the tyme of death to come,
[*Sub. is*] non metuit] *non timet*, hee feareth not
Mortem] death
Qui scit] whiche knoweth
Contemnere vitam] *Sub. suam*] to contemne his life.

¶ Discamus à doctis: doceamus indoctos. Wee must learne of learned men, and teache the vnlearned.

Disce, sed à doctis: indoctos ipse doceto:

ceto:

Propagãda etenim rerum doctrina bonarum.

The knowledge of good thynges muste encreaſe.

Diſce] Learne thou,

Sed] (*ſub. diſce*)

A doctis [*ſub. hominibus*] but learne of learned men:

[*Sub. ac*] ipſe] *tuipſe*, and thou thy ſelfe

Doceto, teache

Indoctos [*ſub. homines*] the ignoraunt. *poſtquam ſcilicet didiceris.* After that thou haſt learned,

Etenim] *nanque*, for

Doctrina] *ſcientia*, knowledge and learnyng

Rerum bonarum, of good thynges

Propaganda] *ſub. eſt*] *id eſt, ditari & multiplicari debet*, ought to be encreaſed,

Multum ſcilicet docendo, that is to witte, with teachyng one an other.

ADMONITIO.

Indoctos ipſe doceto] *In hanc ſententiam quintilianus ait*, To this ſame purpoſe Quintilian ſaith. Optimum proficiendi genus eſt, docere quæ didiceris. The beſt way to profite, is to teache that whiche thou haſt learned.

¶ Vt rectè valeas, modicè bibeto. To preserue healthy drinke moderatly.

Hoc bibe quod possis, si tu vis viuere sanus.

Morbi nanque mali causa est quandóque voluptas.

Bibe [*sub. tu*] hoc quod possis (*sub. ferre*) Drink asmuche as thou canst beare and no more. *Hoc est, quod natura tua postulat*, as much as thy nature requireth; *quasi dicat, ne bibas supra vires*. Drinke not more then ỹ arte able

Si tu vis viuere] if thou wilt liue

Sanus] in good health.

Nanq; voluptas [*sub. corporis*. For the pleasure of the bodie, and carnall delight

Est causa] is the cause

Quandoque] *interdum*, sometyme

Morbi mali] *id est, maximi*, of great sickness.

¶ Leuitatis videtur, damnare quod alias probaueris. It is the propertie of vnconstancie to dispraise that, whiche at other tymes thou hast praised.

ADMONITIO.

Morbi nanque mali] *vnde Horatius, Sperne voluptates: nocet empta dolore voluptas.*

Quandoque] *in antiqua lectione fuit* (quæcunq;)

vt

vt sit quæcunque, pro quælibet.

Laudáris quodcunque palam, quodcunque probaris:

Hoc vide ne rursus leuitatis crimine damnes.

Quodcunque] *quicquid*

[*Sub.tu*] laudaris] *pro laudaueris*. What thyng soeuer thou hast praised

[*Sub.&*] quodcunque probaris] *probaueris*. And what thyng soeuer thou hast alowed

Palam] *in propatulo*, openly, and before all men,

vide [*sub.tu*] *caue*, take heede

Ne rursus] *contrà*.

Damnes] *vituperes*

Hoc] *eam rem*. that contrarily thou blame not the same,

Crimine leuitatis] *vitio inconstantiæ*, through the fault of inconstancie and lightnes.

¶ In secunda fortuna, timendum: in aduersa, sperandum. In prosperitie we must feare, and in aduersitie we must hope.

Tranquillis rebus: quæ sunt aduersa caueto:

Rursus in aduersis, melius sperare memento.

Caue-

Caueto [*ſub. tu*] *prouide.* Take ỹ heed, foreſee,
[*Sub. in*] rebus tranquillis] *in ſecundis, ſeu proſperis,* in thy proſperitie,
[*Sub. ea*] quæ ſunt aduerſa] *res aduerſas,* the aduerſities (*ſub. quæ tibi poſſunt accidere*) which may happen and chaunce to thee.
Rurſus] *contra.* Contrariwiſe
Memento [*ſub. tu*] remember thou,
Sperare melius] *pro bene,* to hope well: *id eſt, bonam ſpem, & animũ habere,* to haue good hope and comforte,
In aduerſis] *ſub.* (*rebus*] in aduerſitie.
ℊ Seneſcendo ſemper addiſcendum] *ſub.* (*eſt nobis.*) Seneſcendo, id eſt, dum ſeneſcimus. Wee muſte alwaies learne while wee waxe olde.
Studio creſcit ſapientia.] Wiſedome encreaſeth with ſtudie.

Diſcere ne ceſſes: cura ſapientia creſcit.
Rara datur longo prudentia temporis vſu.

In long tyme groweth greate wiſedome.
Certiſſima igitur ac breuiſſima ad ſapientiam via, eſt doctrina. Therfore the ſureſt and ſhorteſt waie to gette wiſedome, is learnyng.
[*Sub, tu*] ne ceſſes diſcere] *ſub.* (*aliquid*) Ceaſe not

not to learne ſomethyng.

[*Sub.quia*] ſapientia] *rerum cognitio.* For, wiſedome, that is to ſaie, the knowledge of thynges,

Creſcit] *augetur*, encreaſeth and groweth,

Cura] *aſſiduo ſtudio & labore*, by ſtudie and daiely labour.

Prudentia] *ſub.autem*] datur] *acquiritur: ſub.*(*homini.*)

Rara] *admodum parua*, But one getteth but little wiſedome and knowledge,

Longo vſu temporis] by longe vſe of tyme, *ſub. ſine ſtudio:*) that is to ſaie: In verie longe tyme, one is not wiſe without ſtudie.

ADMONITIO.

Cura ſapientia creſcit.] *Propriè ſapientia, longè aliud eſt, quàm prudentia: ſed hoc in loco ſapientia pro prudentia accipitur.*

Rara datur.] *Quidam ſic accipiunt: rara, id eſt, ſingularis & excellens: qualis ſcilicet in raris* (*id eſt, paucis hominibus reperitur.*

Prudẽtia temporis vſu.] *Prudentia, eſt multarum rerum cognitio. vſus, & experientia.* Prudence is to haue knowledge, vſe, and experience of many thynges.

¶Lauda parcè.] Praiſe moderatly, that is to ſaie, take heede to praiſe an other.

Parcè

Parcè laudato: nam quem tu ſæpe probaris,
Vna dies, qualis fuerit, monſtrabit, amicus.

In eandem ſententiam Seneca. To the ſame purpoſe Seneca ſaieth. Neminem citò laudaueris, Praiſe no man raſhely, bee not haſtie to praiſe an other.

Laudato] *ſub. tu.*] *ſub.* (*quempiam*) Praiſe thou a man,

Parcè] *modicè, mediocriter*, meanly. *Hoc eſt, ne quem laudaueris effuſius*. Thou maieſt not praiſe one to mutche.

Nam vna dies] *aliquod tempus*, Tyme that will come,

Monſtrabit] *declarabit, patefaciet*, will ſhewe and giue knowledge, and open

Qualis amicus] what maner a frende

[*Sub. ille*] fuerit] he hath been,

Quem tu ſæpe probaris] *probaueris, laudaueris, commendaueris*, whithe thou haſt cõmended.

¶ Quod neſcis, diſcere ne pudeat. Bee not aſhamed to learne that thou knoweſt not.

Ne pudeat, quę neſcieris, te velle doceri.
Scire aliquid, laus eſt: pudor eſt, nil diſcere

ſcere velle.

Ne pudeat] *ſub.te*] *ne verearis*, Bee thou not aſhamed,

Te velle doceri] to be willing to learne: *ſub* (*ea*) thoſe thynges,

Quæ [*ſub.tu* [neſcieris] *pro neſcies*, *ignorabis*. whiche thou knoweſt not.

Sub.nam] ſcire aliquid] for, to knowe ſomthyng,

Eſt laus] *laudabile*, *& honeſtum*, Is laudable, that is to ſaie, is a good and verteous thyng.

Sub.ſed] velle nil diſcere] *non velle diſcere aliquid*, But to bee vnwillyng to learne any thyng,

Eſt pudor] *res pudenda*, *& turpis*: that is a ſhame, that is to ſaie, an vnhoneſt and ſhamefull thyng. *Vnde Horatius.*

Cur neſcire pudens prauè, quàm diſcere malo?

¶Ex venere & vino ferè lis oritur. Of lecherie and to muche drynkyng of wine, ſtrife doeth commonly riſe.

Cum Venere & Baccho lis eſt, & iuncta voluptas.
Quod lautum eſt, animo complectere, ſed fuge lites.

Lis] *iurgium & contentio*, Strife, contention,

Et voluptas] and carnall pleaſure:

Est iuncta] *coniuncta*, Is ioyned

Cum Venere] *cum amore Venereo*, with carnall loue.

Sub.&] cum Baccho] *pro (vino) id est, vini vsu*, and with the vse of wine. *Hoc est, habent quidem illa duo voluptatem: sed ex his ferè lis sequitur.* It is truthe that there is pleasure in these twoo thynges, but for the moste parte, strife and brawlyng come thereof.

Sub. Itaq; tu] complectare animo] *id est, ama.* Therefore loue thou,

] *Sub. id*] quod est lautum] *honestum*, that thyng whiche is honest, *sub. (in illis rebus)* in those thynges.

Sed fuge lites] *sub. (quæ inde oriũtur)* But auoide the debates and contentions, whiche come thereof.

¶ Tristibus & tacitis rarò fidendum. Wee muste not truste to muche, men that bee alwaie sad and silent.

Demissos aĩo, ac tacitos vitare memẽto
Qua flumen placidum est, forsan latet altius vnda.

Memento] Bee myndfull

Vitare] *cauere*, to eschewe,

Sub. homines] demissos animo] *natura tristes*, men whiche

whiche naturally are sad:

Ac]*pro (&)*

Tacitos]*semper tacentes, & consilium dissimulantes*, men that be silent: that is to saie, whiche speake not a worde, and alwaie hide their secretes and counsels.

Vnda]*aqua*, The water

Latet]lieth hid

Forsan]*fortasse*, perchaunce

Altius]*profundius*, more deepe (*sub. ibi*]there

Qua]*pro vbi*, where

Flumen est placidum]*fluuius est tranquillius*, the riuer is quiet, that is to saie, where it runneth softly.

Cùm tibi displiceat rerum fortuna tuarum:

Alterius specta, quo sis discrimine peior.

Cùm]*quando*, When

Fortuna]*conditio*, the estate

Rerum tuarum]*bonorum tuorum*, of thy goodes

Displiceat tibi]*pro displicebit*, shall displease thee and angre thee. *Hoc est, cùm videbis te non esse contentum tua sorte.* When thou shalt see thy selfe to be miscontented with thy estate:

Specta[*sub. tu*]*contemplare, considera*. Consider thou, and wey in thy mynde,

[*sub. fortunam*]alterius]*id est, aliorum*, the estate

of other men,

Quo discrimine] *qua differentia*, in what difference

Sub. tu] sis peior] *deterior, & minus fortunatus*, thou arte lesse happie (*sub quam alij*) then other men. *Hoc est, compara tuam sortem cum aliena: & reperies multos te esse infœliciores, ideóque tibi æquo animo ferendum esse*. Make comparison of thyne estate with the state of other men, & thou shalt finde that many men are more vnfortunate then thou, and therefore thou must suffer pacientlye.

¶ Vltra vires nihil aggrediendum. No enterprise is to be taken in hand aboue our habilitie.

Quod potes, id tenta: nam littus cárpere remis
Tútius est multò, quàm velum téndere in altum.

Tenta] *aggredere*. Take in hand

[*Sub. id*] quod [*sub. tu*] potes [*sub. efficere*, that which thou arte able to bring to passe.

Nam carpere remis littus] *id est, remis vtendo nauigare secus littus*. To row by the sea stronde

Est multò tutius] is muche more sauffer

Quàm tendere velum] then to spreade abroad the sayle

In

In altum] toward the deepe sea.

Contra hóminem iustum, noli contendere prauè:
Semper enim Deus iniustas vlciscitur iras.

Noli contendere] *caue ne contendas, ne litiges,* Take heede thou striue not

Prauè] *iniquè & maliciosè*] peruersly and malicously

Contra hominem iustum] *aduersus virum bonũ,* against a good man.

Deus enim semper vlciscitur] *punit.* For GOD doth alway punishe and reuenge

Iras iniustas *lites iniquas,* vniust cõtentions, þ is to say, which are contrary to right & reason.

ADMONITIO.

Contra hominem iustum, &c. *Rectè quidem dictum, sed non satis: Nunquàm enim est prauè contendendum, nedum cum iniusto: imo, si Christum audimus, nullo modo est contẽdendum, hoc est, neque iustè neque iniustè.*

¶ Si diuitiæ tibi contigerint gaude: si ereptæ fuerint ne torquearis. If thou haue goodes reioyce. If thou lose them be not greeued.

Eréptis ópibus noli mœrere dolendo:

Sed gaude pótius, tibi ſi contingat habere.

Noli mœrere dolendo] *Ne ſis mœſtus & dolens,* Be thou not ſad and ſorowfull.

Opibus ereptis [*ſub. tibi*] *id eſt, ſi diuitiæ caſu aliquo tibi ereptæ fuerint*, if by any chaunce of fortune thou looſe thy goodes.

Sed gaude potius] But rather reioyce thou

Si contingat tibi habere] *ſub. opes*, if thou happen to haue richeſſe.

Eſt iactura grauis, quæ ſunt, amittere damnis.

Sunt quædam, quæ ferre decet patienter amicum.

Senſus eſt. Grauis quidem iactura eſt amittere damnis ea, quæ ſunt nobis, id eſt noſtra bona: ſunt tamen damna quædam ab amicis illata, quæ ferre æquo animo debemus.

Iactura [*ſub. quidem*] grauis eſt] *id eſt, maxima.* Trewe it is, that it is a great loſſe and heauy to beare

Amittere] *ſub. ea*] quæ ſunt] *ſub nobis, id eſt, quæ habemus*, to looſe that whyche we haue. *Hoc eſt, bona noſtra*, our goodes

Damnis] by dammages and other miſhaps.

Quædam [*ſub. tamen*] ſunt] *ſub. damna*] Yet there

there be ſome damages,

Quæ]*damna ſcilicet.*

Decet amicum patienter ferre [*ſub. ab amico ſuo, id eſt, quæ amicus ab amico, æquo animo ferre debet*, the which damages one freinde ought pacientlye to ſuffer of his freinde. *Ac ſi diceret. Si amicus damnum tibi in rebus per imprudentiam dederit, non idcirco debes ab eius amicitia diſcedere.*

Eſt iactura, &c. Ordo triuialis eſt hic.

Amittere damnis [*ea*] quæ ſunt nobis, eſt quidem, iactura grauis, tamen damna] quædam ſunt, quæ, &c.

¶ Non eſt ſapientis, diuturnæ vitæ confidere. It is not a wiſe mans property to truſt to lõg life.

Tẽpora longa tibi noli promittere vitæ.
Quocúnque ingrederis, ſequitur mors, corpus vt vmbra.

In hanc ſententiam Martialis. To this effecte the Poet Martiall ſaieth.

Non eſt, crede mihi, ſapientis dicere, Viuam.
Sera nimis vita eſt craſtina: viue hodie.

Noli promittere tibi] *ne tibi ipſi promiſeris*. Promiſe not to thy ſelf

Tempora longa vitæ] *tempus longæ vitæ*, tyme of long life. (HOC EST) *ne fidas vitæ diuturnitati* truſt not the length

or long tyme of life

[*Sub.nam*] quocunque ingrederis] *in quemcunque locum eas, quocunque te vertas*, whiche waye ſoeuer thou goe, and to what ſide ſoeuer thou tourne

Mors ſequitur [*ſub.te*] death foloweth thee

Vt *quemadmodum*, euen as

Vmbra] *ſub.ſequitur*,

Corpus] the ſhadowe foloweth the body, whether ſoeuer it goe.

Thure Deum placa: vitulum ſine creſcat arátro.

Nec credas placare Deum, dum cæde litatur.

Placa [*ſub.tu*] Deum] Pacifie God,

Thure] with incence. *Hoc eſt, vt Deum places, illi thure ſacrifica*, to appeaſe God make ſacrifice and oblation of incence vnto hym.

[*Sub.&*] ſine vitulum [*ſub.vt ille*] creſcat aratro] *ad vſum aratri. Hoc eſt, noli mactare vitulum, ſed permitte illum creſcere ad arandum*. Kill thou not a calfe for ſacrifice, but ſuffer hym to growe to labour.

Ne credas] *ne putes*

[*Sub.aliquem*] placare Deum] Thinke not that any man appeaſeth God.

Dum

Dum litatur] *dum sacrificatur (sub. ei)* when one doth sacrifice to hym,

Cæde] *id est occisione* with the slaughter (*sub. animaliũ*) *id est, mactando & immolãdo illi animalia*, with killyng beastes to offer in sacrifice to hym.

ADMONITIO.

Thure Deum placa, &c. *Ne ipso quidem thure placatur Deus: sed ex veteris testamenti ritu hoc institutũ seruauit ecclesia: quod ipsum tamẽ ad aliam significationem referri debet. Neq; enim putes omnipotentem Deum mãdare, vt sibi thus ex Arabia deferatur: sed hoc est thus, quod Deus à nobis sibi quærit offerri, atque ex quo suauitatis odorem capit, nimirum preces ex fide non ficta, & corde puro, & conscientia bona, ex quibus vere Deus suscipit fragrantiã suauitatis, iisque propriè delectatur, & placatur iratus.*

¶ A potentibus læsus dissimula. If thou be hurte of mightie men, dissemble as ỹ had no hurte.

Cede locum læsus fortúnæ, cede poténti.
Lædere qui pótuit, prodésse aliquando
valebit.

He that hath power to hurte, will be able to do good, that is to say, when time shall serue.

Cede locum] *noli resistere.*

Fortunæ] *homini fortunato, id eſt, diuiti.*
Læſus] *ſub. ab illo*) *id eſt, quamuis te læſerit.*
Cede] *inquam ſub.*] potenti] *ſub homini.*
[*Sub. etiam læſus ab illo*. Reſiſte not a riche man or a mightie man although hee haue doone thee wrong.
[*Sub. nam is*] valebit] *poterit*. For he wil be able
Prodeſſe] *ſub. tibi*, to profite thee
Aliquando] *aliquo tempore future*, Sometyme, that is to ſaie, ſometyme to come
Qui potuit, whiche was able
Lædere] *ſub. te*) *id eſt, tibi nocere*, to hurte thee, to doe thee wrong.
¶Si quid peccaueris, te ipſe ſtatim accuſa. If thou haue committed any faulte, by and by accuſe thou thy ſelfe.

Cùm quid peccaris, caſtiga te ipſe ſubinde.

Vulnera dum ſanas, dolor eſt medicina doloris.

In healing woũdes, grife bringeth remedy.
Cùm peccaris quid] *cùm in aliquo peccaueris.* When thou haſt offended in any thing,
Caſtiga] *ſub. tu*] ipſe te] *argue, reprehẽde*, reproue and reprehende thou thy ſelf,
Subinde] *ſtatim*, incontinently after.

Sub.

Sub nam]dum[*sub.tu*]sanas]*dum quis sanat.*
For when one doeth heale
Vulnera]woundes,
Dolor est medicina doloris] grefe byngeth remedie of greef,[*sub.ægroti.*of the pacient.
Quasi dicat, Vulnus sine dolore nõ sanatur, quin etiã cò meliora sunt medicamẽta, quò acerbiora
¶ Diuturnæ consuetudinis amicum, quamuis immutâtum, ne vnquam vituperes. Neuer dispraise a freende of longe continuaunce, although he bee chaunged.

Damnaris nunquam post longum tempus amicum:
Mutauit mores, sed pignora prima memento.

Tu sub.[nunquam damnaris] *pro damnaueris, id est, ne unquam vituperes.*
Amicum post longum tempus]*eũ qui longo tempore tibi amicus fuit,* Neuer speake ill of hym that hath been thy frende long tyme,
[*Sub. nam tametsi ille*] mutauit mores] for although he hath chaunged his conditions.
Sed]*pro*(*tamen*).
Memento]*meminisse debes.*
Pignora prima]*pristini amoris vincula.* Neuertheless, thou muste remember the bonde of thy

thy firſte loue.

¶Vt ſis charus omnibus; eſto gratus officijs. That thou maieſt bee beloued, bee thou thankfull to thy benefactours: Ingratus enim, omnibus eſt odio. for an vnthankfull man is hated of all men.

Gratior officijs quò ſis, mage charior eſto
Ne nomen ſubeas, quod dicitur officiperda,

Quò] *ſub, tu* ſis] *id eſt, vt ſis*, that thou maieſt be
Gratior officijs *ſub.* (*in te collatis*, the more thãkfull, for the benefites beſtowed on thee.
Eſto charior mage] *pro* (*magis*) *id eſt potius: Hoc eſt, ab eo cui beneficia debes, ſtude potius amari: ſub.* (*quàm ipſa beneficia referre.*)
Ne] *ſub. tu* ſubeas] Leaſt thou encurre
[*Sub. id*] *nomen*, that name,
Quod] *ſub. vulgo*] dicitur] which commonly is called,
Offici perda] *id eſt, homo in quem perditur officiũ*, A man on whom a benefite beſtowed is loſte.

ADMONITIO.

Gratior officijs quò ſis, &c. *Obſcura quidem eſt huius verſiculi ſententia: ſed tamẽ hac videtur eſſe: vt gratus habearis apud eum, qui in te beneficiũ cõtulit; hoc eſt, vt certius agnoſcat te & memorem*

&

& gratum esse, nec te ingratum existimet) da operam potius vt ameris ab eo, quàm vt ei gratiam referas. Nam si retuleris gratiam, iam nihil ei debere videberis, atque ita se abs te cõtemni putabit: quod quidem est homini liberali molestissimũ. Non enim solet in te conferre beneficiũ nisi qui te amat. Quòd si amat, vult abs te quoque redamari: hoc est, cupit vt se mutuo diligas: neque aliud, si verè liberalis est in remunerationem postulat. Non potes autem illi manifestius amorem tuum patefacere, quàm si des operam semper vt ameris ab eo. Neque enim dubitabit, quin se ames, qui tam studiosè quaeràs ab eo diligi. Exẽpli gratia ponamus, aliquid manifestius. Qui captus est amore mulieris, omnino studet ei placere, vt ab ea redametur. Et mulier quidem id animaduertens, non ignorat ab illo se amari: siue amet illa, siue non amet. Hoc igitur est, quod hic dicitur, mage charior esto: id est, studeto potius amari ab eo, cui beneficium debes, quàm, &c. Amaberis autem si modis omnibus (absit tamen adulatio omnis, & assentatio) laborabis, vt illi placeas: si debere te ostendes: si cauebis offendere. Ne nomẽ subeas. &c,) Nullus enim verius dici ingratus potest, quàm qui non amat pro beneficio. Nam multi quidem referre possunt officijs gratiam: at qui verè ament, quàm paucos inuenias. Vnde & benignissimus ille cœlestis pater, pro suis omnibus in nos beneficijs nihil aliud, nisi amorem exigit.

Quid

Quod dicitur.) *Ita locutus est autor, significare lectori volens, hanc vocem (officiperda) vulgarem esse, nõmere Latinam. Verisimile est enim fuisse eo tempore triuiale nomen, quod per conuiuiũ vulgus in hominem ingratum vsurpabat. Est autem (officiperda) nomen, ita factum, vt (frugiperda) apud Plinium lib. 16. cap. 26.*

¶ Si suspicios⁹ fueris, semper eris miser. If thou bee suspicious, thou shalte bee alwaie wretched, that is to saie: thou shalt neuer be quiet in mynde.

Suspectus caueas, ne sis miser omnibus horis:
Nam timidis & suspectis aptissima mors est.

[*Sub. fac tu vt*] caueas ſpectus] *vt fugias suspitiones*, See that thou eschue suspicions, that is to saie: take heede thou be not suspicious.

Ne sis miser] *infœlix*.

Omnibus horis] *semper*. Least thou be wretched alwaie and miserable, *vtpote semper viuens in metu, & solicitudine*: that is to saie: alwaie liuyng in feare and care.

Nam mors] for Death.

Est aptissima] *maximè conueniens*, Is moste fitte

Timidis] *meticulosis: sub.* (*hominibus.*)

[*Sub.*

[*Sub.&*]ſuſpectis *ſuſpicioſis*, for fearfull and ſuſpicious people: *Hoc eſt, eiuſmodi homines ſunt morte digniſſimi, qui ſemper in alicuius periculi timore aut ſuſpicione viuunt*: that is to ſaie: ſuche people are worthie to dye, whiche liue alwaie in feare, and ſuſpicion of any daunger. *Nunquam enim poſſunt iucundè viuere, cum ſemper timeant.* For thei can neuer liue pleſantly, becauſe thei do alwaie feare.

ADMONITIO.

Suſpectus caueas.] *Suſpectus pro (ſuſpiciones) metri cauſa poſuit. Sic & in ſecundo verſu) ſuſpectis pro) ſuſpicioſis.)*

Ne ſis miſer omnibus horis.] *Nam (vt Iuſtinus ait) Nulla eſt metuentibus requies.* For as Iuſtine ſaieth: fearfull people haue no reſte.

¶ In ſeruis tractandis, homines eſſe memineris.

In handelyng of the bondemen, remember that thei bee men, as thou art.

Cùm ſeruos fueris proprios mercatus in vſus:

Et famulos dicas: homines tamen eſſe memento.

Cùm] *ſub.tu*] mercatus fueris] *quamuis emeris*, Albeit thou haue bought

Seruos] *homines ſeruæ conditionis*, bondmen, that is

is to saie: men of seruile estate.

In vsus proprios] *in vsum tuum.* For thine owne vses: that is to saie to serue thee.

Et [*sub. cum tu*] dicas] *& quamuis illos appelles.* And although thou call them

Famulos] varlets, pages, and slaues.

Tamen memẽro [*sub. tu eos*] esse homines] *quasi dicat non pecudes: ideóque abs te non ferino, sed humano more tractandos esse.* Neuertheless, remember that thei bee men, and not brute beastes, and therefore, that thou ought to deale with theim, not as beastes, but as with men.

ADMONITIO.

Mercatus fueris] *Hoc dicit ex more antiquorum, qui seruos, & vendere, & emere solebant.*

¶ Occasionem rei commodæ ne prętermittas. Let not opportunitie of that, that is profitable for thee bee lost.

Quamprimùm rapiënda tibi est occasio prima:
Ne rursus quæras, quæ iam neglexeris antè.

Occasio prima] *quæ primùm tibi oblata fuerit.* The first occasion that profereth it selfe to thee.

Est

Est rapienda tibi] Is to be taken of thee.
Quamprimùm] *statim*, out of hande,
Ne quæras *requiras*.
Rursus] *iterum*, leaste thou seeke againe
[*Sub.ea*] quæ iam neglexeris] *contempseris*, those thinges whiche thou haste neglected, that is to saie, of whiche thou made no accoumpt.
Ante [before

ADMONITIO.

Vt rei celeritatem ostenderet, rapienda (quasi raptim capienda) significantius dixit, quàm aut capienda, aut accipienda. Sic Virgilius:
Corripit extemplo.
¶ Si mali subitò moriantur, dolendũ magis, quàm gaudendum. If ill men dye sodaynly, it is more to be lamented then reioyced at.

Morte repentina noli gaudére malorũ.
Fœlices óbeunt, quorum sine crimine vita est.

Noli gaudere] *ne gaudeas, ne lætêris*. Reioyce not
Morte repentina] for the sodaine death
Malorum] *sub.* (*hominum*) of ill men.
[*Sub.nam illi*] obeunt fœlices] *habentur beati in obitu, id est, in morte*. For they dye happily, that is to say, they be counted happy at their death,

Quorum vita est] whose life hath been

Sine crimine] without fault or blame. *Hoc est, qui caruerunt nota, qui sine reprehensione vixerunt:* they that haue liued without any spot or blemishe, whiche haue beene irreprehensible.

ADMONITIO.

Fœlices obeuunt, &c. *Genus est loquendi pro eo quod est, Pauci admodum moriuntur, quorum vitæ sine crimine fuerit. Ac si diceret, adeò pauci viuunt sine crimine, vt tales iure optimo fœlices in morte dicendi sint, nempe qui id malum fermè omnibus commune effugerint. Vnde & suprà dictum est, Nemo sine crimine viuit. Stultus est igitur, qui morte aliorum gaudet, quantumuis mali fuerint: cùm ignoret ipse finem suũ, in tanta præsertim difficultate viuendi sine crimine.*

Cùm tibi sit coniunx, nec res, & fama laboret:

Vitándum ducas inimicũ nomen amici.

Sensus est, si pauper vxorem pulchram habes dubiæ pudicitiæ (id est de cuius pudicitia dubites) fuge simulatas amicitias diuitum, qui te amicum vocitantes, amicos se tibi esse fingunt: cùm sint amici potius vxoris tuæ, re autem vera tibi inimici.

Cùm

Cùm commune sit tibi, nec res [*sub.* (*sit tibi*) *hoc est si vxorem habeas, nec habeas rem, id est, diuitias.* If thou haue a wife and no goods, that is to saie, if thou be poore.

Et [*sub. cum*] fama] *sub eius.*

Laboret] *id est, si fama eius periclitetur.* If her name be in daunger, that is to say, if she haue an ill name, or if she be suspected of ill.

[*Sub. tu*] ducas] *existima*

Inimicum nomen amici vitandum] *sub. esse tibi, id est, fugiẽdum,* thinke and esteme the name of thy freind which is the name of thine enimie to be worthy to be eschewed.

Hoc est, caue tibi ab eo genere hominum, qui te amicum vocantes, nihil aliud quærunt quàm eò prætextu abuti vxore tua. Take heed of those kinde of people which call thee their freind, seekyng none other thyng than to abuse thy wife vnder the shadowe thereof. *Id autem amici nomen est inimicum tibi, id est, tuæ famæ contrarium. Si enim illud admiseris, videberis ipse vxorem tuam prostituere.*

ADMONITIO.

Vitandum ducas] *Modus est, loquendi, pro eo quod est, vita; id est, fuge, caue, aut fac vt vites, fac fugias.*

¶ Quo plura scies, eò studiosior esse debebis. By how muche the more ỹ knowest by so much

thou muſt be more deſirous to learne.

Cùm tibi contígerit ſtúdio cognóſcere multa:

Fac diſcas multa: & vites nil velle doceri.

Cùm contigerit tibi] When it ſhall happen to thee

Cognoſcere] *ſcire*, to knowe

Multa] many thinges

Studio] *ſub. tuo*] by thy ſtudie.

Fac] *da operam*. See

[*Sub. vt tu*] diſcas] *ſub. inſuper*, that thou learne beſide

Multa] many thynges.

Et] *ſub fac*] *vites, caueas.*

Nil velle doceri] *te non velle doceri aliquid* (*ſub. prætereà*) *hoc eſt, caue recuſes prætereà doceri quaſi ſatis, ſupérque doctus*. Take heede thou refuſe not to bee taught beſide, as though thou knewe to muche.

OPERIS CONCLVSIO.

Miráris verbis nudis me ſcríbere verſus?

Has bréuitas ſenſus fecit coniúngere binos.

Hoc

Hoc dicit, propter breuitatem, nudis verbis, & binis versibus hæc scripta sunt. For the cause of breuitie, these Lessons are made plaine speache and put in verse which go twoo and twoo.

(*Sub.tu.*) Miraris me scribere] *quod ego scribam.* Doe you maruaile that I doe write

Versus nudis verbis] *simplici eloquio, & citra ornatum poëticum,* verses in plaine speach, that is to saie, without Poeticall eloquence.

Breuitas sensus] *compendium sententiæ, videlicet, quia sententiæ breues sunt,* the shortnes of the sentence, that is to say, because the sentences bee breif,

Fecit [*sub.me*] coniungere] *fecit vt coniungerem, vt connecterem,* made mée to ioyne and tye together

Hos [*sub.versus*] the verses of this booke,

Binos] twoo and twoo.

FINIS DISTICHORVM DE MORIBVS.

AD LECTOREM.

Consule de dubijs sapiunt qui pectore toto:
Ne sine iudicio plurima forte legas.

Taciturnitatis fructus in conuictu.

Tutus, & acceptus si vis conuiuere vbique,
Tantum audi, atque vide, garrulus esse cane.

In eandem sententiam.

Gratis eris cunctis, multósque parabis amicos,
Ac viues tutus, si taciturnus eris.

DICTA INSIGNIA SEPTEM SAPIENTVM GRÆCIÆ, CVM interpretatione.

Here followe the excellente saiynges of the seuen wise men of Græce, with their interpretation.

Omnibus placeto.

Hoc est, da operam vt tua culpa neminem offendas.

Please all men: that is to saie, take hede that thou offende not any man by thy default.

Bona res quies.

Sub.(est) Hoc est, tranquillitas animi, bona res est.

Quietnesse is a good thyng: that is to saie, the quietnesse of the minde, is a good thyng.

Periculosa temeritas.

Sub.(est.)

Rashenesse is daungerous: That is to saie, vndiscrete haste, and inconsideration.

ADMONITIO.

Temeritas dicitur, cùm quis omnia temerè facit: Hoc est, sine consilio, ratione, & prudentia.

Rashnes is called, whē a man doeth all thinges without counsaile, aduise, and discretiō.

Quidquid promiseris facito:

Doe all that, that thou haste promised.

Amicis aduersa fortuna vtentibus, idē esto.

Bee to thy freendes in their aduersitie, suche a maner of man as thou wast in their prosperitie

Infortunium tuum celato: ne voluptate afficias inimicos.

Kepe close and secret, thy misfortune, least thou make thyne enemies reioyce.

Veritati adhæreto.

Sticke fast vnto truthe: that is, neuer forsake her.

Violentiam oderis.

Hoc est, nihil per violentiam facito.

Doe nothyng by violence.

Agæ quæ iusta sunt.

Doe iust thinges: that is to saie, doe no wrong

Domus curam age.

Domus, id est, rei domesticæ.

Haue regard and care of thy housholde.

A maledicentia temperato.

Refraine from ill speakyng and slaunderyng.

Ne te ipsum præcipites in discrimen.

Hoc est, caue ne te ipsum temere in periculum conijcias.

Caste not thy self vnaduisedly into daunger.

Temperantiam exerce.

Hoc est, assiduè labora in coërcendis voluptatibus.

Exercise

Exercise thy self in temperaunce: that is to say trauaile continually, to suppresse the carnall appetites, and concupiscences of the bodie.

Moribus probatus esto.

Hoc est, cura vt bene de tua vita iudicetur

Bee proued in good maners: that is to saie, see that men haue a good estimation of thy life.

Calumniam oderis.

Hoc est, ne falsò accuses, néue iniquè litiges.

Be not a slaunderer: ỳ is to saie, a false accuser.

Turpia fuge.

Take heede of filthie and vnhoneſt thynges.

Voluptati tempera.

Hoc est, ne sis voluptati deditus.

Bee not subiecte to the pleasure of the bodie.

A iure iurando abstine.

Sweare thou not at all.

Pietatem sectare.

Hoc est, officiosus esto in patriam, in parentes, cæteroſque sanguine coniunctos.

Endeuor diligẽtly to doe good to thy countrie, to thy father & mother, and to all thy kinred.

Laudato honesta.

Saie well of vertuous and honeſt thynges.

A vitijs abstine.

Refraine from vicious thinges.

Beneficium repende.

Recompence a benefite bestowed on thee.

Supplicibus misericors esto.

Haue pitie vpon them that bee suppliaunt, that is to saie, vpō them that humble them selues to thee for mercie, or for aide.

Litem oderis.

Loue not variaunce, strife, or contention.

Sapientum vtere consuetudine.

Id est, versare cum bonis.

Keepe companie with wisemen, that is to saie, good men.

Liberos institue.

Id est, erudi, aut erudiendos cura.

Instructe thy children, or cause theim to bee instructed.

Bonos in pretio habeto.

Esteeme good men: that is to saie, haue greate regarde of good men.

Audi, quæ ad te pertinent.

Marke well that, that pertaineth to thee.

Probrum fugito.

Id est, ignominiam.

Flee, and eschewe shame.

Responde in tempore.

Giue an aunswere in time: that is to saie, when tyme is.

Ea facito, quorum non possit pœnitere.

Doe the thynges, of the whiche thou canst not repente.

Ne

Ne cui inuideas.

Enuie no man.

Quod iustum est, imitare.

Followe that whiche is iuste: That is to saie, take for an example to followe iuste thinges.

Bene meritos honora. [*Id est dignos.*

Doe honour to them that bee worthie: that is to saie, to them to whom it is due.

Spes foue. *Hoc est, semper bene sperato.*

Alwaies haue a good hope.

Affabilis esto.

Bee gentle to speake to: that is to saie, milde and courteous in speakyng to men.

Cum erraueris, muta consilium.

Hoc est, inceptum relinque, aut aliter age.

If thou haue been deceiued, chaunge thy counsell: ỳ is to say, turne & alter thine enterprise.

Diuturnam amicitiam custodi.

Hoc est, quàm diutissimè poteris.

Kepe long frendship: that is to saie, as long as thou canst, *vel sic, Eam potissimum tuere amicitiam, in qua diu permanseris*, take in hand that frendship, whiche thou maiest longest tyme continue.

Omnibus te ipsum præbe.

Hoc est, erga omnes vltrò officiosus esto.

Proffer thy self to all men: that is to saie, be redie to doe pleasure to all men.

Teipsum]

Teipſum] *id eſt vltro: hoc etiam eſt, non rogatus*
Of thy ſelf: That is to ſaie, without deſiryng and praiyng thee.

Concordiam ſectare.
Followe alwaie peace and concorde.

Magiſtratus metue.
Feare the officers and magiſtrates of the common wealthe.

Ne loquaris ad gratiam. [*Id eſt in fauorē.*
Speake not for fauour.

Ne tempori credideris.
Hoc eſt, ne fidas preſenti fortunæ.
Truſte not tyme, that is to ſaie, in proſperitie.

Teipſum ne negligas. [*Hoc eſt, teipſum cura,*
Be not careleſſe of thy ſelf: that is to ſaie, think of thy ſelf.

Seniorem reuerere.
Giue reuerence to an elder.

Mortem oppete pro patria.
Hoc eſt, ne timeas pro defenſione patriæ exponere te mortis periculo, ſi opus fuerit.
Die for thy countrie: that is to ſaie, to defende thy countrie, feare not to put thy life in ieopardie. If it bee needfull.

Ne quauis re doleas.
Take not græf for euery thyng.

Ne efferaris gloria.
Be not lifted vp, or aduaunted with vaingloꝛie

or

or praise: that is to saie, be not proude.

Arcanum cela:

Keepe close thy secrete.

Cede magnis.

Hoc est, ne contendas cum potentioribus.

Aut aliter, potentioribus ne aduerseris.

Make no quarrell, nor striue thou with men more mightie then thou: or otherwise, resiste not those men that are more mightie then y.

Opportunitatem expectato.

Looke for oportunitie: that is to saie, waite for a fitte tyme to doe thy thynges.

Mortalia cogita.

Hoc est, altiora te ne quæsieris.

Thinke on mortall thynges: that is to saie, thinke not on thynges that bee to high, and whiche passe thyne vnderstandyng.

Largire cum vtilitate:

Hoc est, ne dederis quod nocere queat.

Giue for profite: that is to saie, giue not that that maie hurte.

Dolorem fuge.

See that thou take no greef, nor displeasure.

Mortuum ne irrideto.

Mocke not hym that is dead.

Amicis vtere. [*Sub. in tempore.*

Aide and helpe thy frændes in tyme and place.

Delecta amicos.

Doe

Doe pleasure to thy frendes.

Cónsule inculpáte.

Hoc est, Tale consilium cape vt sis inculpatus: id est, vt quicquid acciderit, culpa tamen careas, Vel sic.

Tale consilium præbe, vt culpa careas: id est, reprehendi non possis.

De númine ne male lóquere:
Quid sit autem, auscúlta.

Speake not ill of God: but learn to know him.

De numine] *id est, de Deo.*

Quid sit] *sub. ipsum numen, id est, Deus.*

Auscúlta] *diligenter audi. Sub. à sapientibus.*

Audito multa, lóquere pauca.

Heare muche, and speake little.

Prius intélige, deinde ad opus accede.

Understand first what is to bee doen, and after take thy worke in hande.

Ne ob diuítias laudáris virum indignum.

Praise not an vnworthy man for richesse, that is to say, a man that is not worthy praise.

Principem honóra.

Honour the Prince.

Amicos probáto.

Hoc est, ne cui temerè fidas, donec perspectum eius animum habueris.

Proue thy frendes, that is to say, trust not any man vnadui sedlie, vntill thou know the bottome

tome of his heart.

Némini promittito.

Make no promise to any man.

Similis esto tui.

Hoc est, ne sis ipse tibi contrarius, ne sis mutabilis.

Bée alwaies like thy selfe, that is to say, bée not chaungeable or inconstante.

Quod adest, boni cónsule.

Take in good part the thing which thou haste.

Susurrónem ex ædibus éijce.

Cast a priuy slaunder out of thy house:

¶ Susurro dicitur qui occultè maledicendo, odium in aliquem, aut dissensionem molitur. A priuy talebearer is hée whiche with ill speakyng procures priuily hatred & dissention against some body.

A familiáribus in minútis rebus læsus, feras.

Suffer thy freindes in small chaunces: that is to say: be not angry wt them for a smal thing.

Inimicus ne putes amicum. *Id est, inimico ne fidas.*

Thinke not that thine enimy is thy freind, that is to say, trust not thine enimy what shew or countenaunce soeuer he make.

Quæ feceris parentibus, eadem à liberis expécta.

Looke for of thy childrẽ, ỹ same thinges which thou hast done to thy father and thy mother.

Antè ómnia venerare numen. *Id est, Deum.*

Aboue all thynges honour thou God.

Inter

Inter amicos ne fueris iudex.

Bée not a Judge betweene thy freindes.

Ne conténde cum paréntibus, etiam si iusta dixeris.

Contend thou not with thy father and thy mother, although thou haue said raison,

Infortunátum ne irriseris.

Mocke not a man in his miserie.

Ne lingua præcúrrat mentem.

Let not thy tongue runne before thy wit.

Hoc est, incogitatum verbum ne emittas.

Speake not a worde without consideration.

Quæ fieri non possunt, ne concupiscas.

Desire not those thynges whiche can not bee doen.

Vxórem dúcito ex æquálibus.

Marry a wife of the same degree that thou art of.

Ne si ex ditioribus duxeris, dominos tibi pare, non affines.

Pares] *id est, compares, acquiras.*

Dictabat paruulis suis Maturinus Corderius Nouioduni, quæ est Niuernensium metropolis, ad flumen Ligerim.

* * *

Laus Deo.

Laus Deo

Laus